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THE SOULS IN PURGATORY.

TWO SERVICES THAT MIGHT BE DONE FOR THEM.

ALL SOULS' DAY is an auspicious date for an attempt to make others feel the surprise and regret that I have long felt at what seems to be the neglect of two very special opportunities of thinking of the souls in Purgatory, and trying to serve them.

The first of these occurs in the very *Missa Defunctorum* itself, the chief act of piety performed by the living for the dead. What makes the omission here still stranger is the touching earnestness with which the Church in the liturgy of this Mass strives to concentrate the attention of her minister upon the faithful departed, to the exclusion of himself and the Church Militant, even those members of it who may be present. In the Requiem Mass the introductory psalm *Judica* is suppressed—that idyllic dialogue between the priest and the people (represented by the Mass-servers) who seek to overcome the priest's reluctance to ascend the holy mountain. This first personal part is reduced to the *Confiteor.* And then, when the priest mounts the altar, he does not make the sign of the cross on himself, but over the words with which the Requiem Mass begins: "Eternal rest grant to them, O Lord." To *them.* To whom? No one has been mentioned yet, but the Church does not deem it necessary to name the suffering souls more distinctly, for she supposes the priest to be, like herself, absorbed in compassion for them, full of the thought of them, just as Mary Magdalen at the sepulchre imagined that the supposed gardener could be thinking of no one but of the One she her-

self was thinking of, and so, though no reference had been made to Jesus, she says to him: "Sir, if thou hast taken him away, tell me where thou hast laid him, and I will take him away." Him, him, him!—and so at the altar, "Eternal rest grant to them, O Lord." There is neither *Gloria* nor *Credo;* no outburst of praise to the Divine Majesty, and no proclamation of our belief in the great mysteries of the Faith. These holy thoughts and feelings give place for the present to the one absorbing thought of the needs of the faithful departed. After reading the Gospel, we do not, as at ordinary Masses, kiss its opening words, nor do we say at the end:

Per evangelica dicta
Deleantur nostra delicta.

May these Gospel words have grace
Our offences to efface.

We seem to renounce every personal share in the great act we are performing, transferring it all to the souls of the faithful departed. This feeling runs through all the rites of the black Mass. At the *Agnus Dei* the third petition, which is wont to be *Dona nobis pacem*, becomes *Dona eis requiem sempiternam*, "Grant to them rest everlasting." Nay, a little later, the usual benediction is withheld from the people at the end, and the priest turns abruptly to the altar with a final *Requiescant in pace.*

Though I have dwelt on this point at some length, I have not exhausted all the devices of which the Church makes use in the Mass and Office of the Dead to fix our thoughts on those who sleep in Christ, who are "saved yet so as by fire." All this makes it the more wonderful that in this exquisitely specialized Mass the Preface alone should be left indefinite and inappropriate, without any allusion to death or the things that follow death. Two circumstances emphasize this omission. First, the Preface is the very portion of the altar liturgy that lends itself most readily to adaptation, and is in fact adapted to the different feasts and varying seasons of the ecclesiastical year; and, secondly, there exists a very beautiful *Praefatio pro Defunctis*, which the Church has approved for use in certain places *ubi concessa est.* Would that this privilege were spread more widely, and indeed made universal! It must be common in some parts of Europe, for the Bel-

gian ecclesiastical publisher, M. Dessain of Malines, informs us that he inserts this leaf, containing the special Requiem Preface with the Church's beautiful music, in all his editions of the *Missale Romanum* and in all *Missae pro Defunctis*. He furnishes copies for a few pence.[1]

I will now give this Preface in full, not even omitting the opening and closing words that we are all familiar with:—

"Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum. In quo nobis spem beatae resurrectionis concessisti: ut dum naturam contristat certa moriendi conditio, fidem consoletur futurae immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur, et, dissoluta terrestris hujus habitationis domo, aeterna in coelis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia coelestis exercitus, hymnum gloriae tuae canimus sine fine dicentes: Sanctus," *etc.*

In Australia and in some dioceses of Ireland such as Tuam, and no doubt in many other places, priests have the privilege of saying two dead Masses each week, even when semi-doubles do not occur. For these and for priests whose black Masses are somewhat rarer it would surely be a help to devotion to repeat these words which express so tersely and so beautifully the relation of life and death, of time and eternity. This *Praefatio pro Defunctis* would be very effective when sung to the Church's sweet and solemn music, especially as the celebrant of High Mass on such occasions is generally able to sing, however it may be with the subdeacon. How simply and how skilfully the sonorous Latin words are arranged, and how clearly the meaning is brought out by their collocation! "Through Christ our Lord. In whom Thou hast granted to us the hope of a blessed resurrection, so that, when the certainty of dying saddens nature, faith may be consoled by the promise of future immortality. For to Thy faithful, O Lord, life is changed, not taken away, and, the house of this earthly habitation being dissolved, an everlasting habitation is prepared in heaven. And therefore with Angels and Archangels," etc.

Perhaps some reader of this page may sooner or later be in such a position as to be able to procure for himself and some

[1] I have not inquired of Herder, Pustet, Benziger, and other Church publishers.

others the right to preface with these consoling words the Canon of the *Missa pro Defunctis.* If so, it will be a good work sent before him against the day when this Preface will be sung at the altar before which his mortal remains are halting on their way to a newly opened grave. But at least I hope I have succeeded in making some of my brother priests wish for this little addition to the Liturgy of the Dead.

The other act of piety toward the souls in Purgatory which I presume to recommend, is of a different nature. It only involves a slight change in a priest's private, unofficial prayer, and can therefore be adopted by any one who thinks the change desirable. But is it not indeed an astonishing omission in the *Directio Intentionis ante Missam* that we are asked to think only of the Church Militant and the Church Triumphant, ignoring utterly the *Ecclesia Patiens?* I take for granted that every priest is familiar with the Declaration or Protestation (so it is also called) which begins *Ego volo celebrare Missam,* and which is, I suppose, found in nearly every sacristy of Christendom and every manual of priestly prayer. What is known about its authorship? Does it date much further back than the pontificate of Gregory XIII, who enriched it with an indulgence of fifty days—not fifty years, as has sometimes been stated erroneously? The latest edition of the *Raccolta* (1898) gives "cinquanta giorni." This indulgence would not be lost, I hope, by the *additions* that I dare to suggest, as it would no doubt be lost by the *omission* which I have noticed in some sacristy-tablets, in which the little prayer that this *Directio Intentionis* ends with was left out.

Besides the insertion of a distinct reference to the souls in Purgatory, there are two slight changes I should like to make in this "protestation" before Mass. *Curia coelestis* means "the court of heaven," and this accounts for *totius curiae triumphantis;* but is it well to call God's Church on earth *curia militans?* Is it not better to speak of the threefold Church as *Ecclesia militans, patiens, triumphans?*

And lastly, the comprehensive little petition which is added to the declaration of the priest's sacrificial intention might be made still more complete, more satisfying, if it went beyond even the crowning grace of final perseverance to the reward and crown

thereof, life everlasting. By the way, is it not strange and very suggestive that the first grace that all priests, young and old, strong and infirm, grave and gay, are taught to pray for here is *gaudium cum pace?* Not peace merely, but joy!—joy, even in this vale of tears. "Rejoice in the Lord always."

I will now embody these suggestions in a transcript of this authorized formulary, interpolating the modifications I should like to make in it, but underlining the words for which I am responsible, in order that these may reappear italicized after going through the transfiguration of print:

Ego volo celebrare Missam et conficere Corpus et Sanguinem Domini Nostri Jesu Christi juxta ritum Sanctae Romanae Ecclesiae ad laudem omnipotentis Dei totiusque *Ecclesiae* triumphantis, *ad solatium meorum defunctorum totiusque Ecclesiae patientis*, ad utilitatem meam totiusque *Ecclesiae* militantis, pro omnibus qui se commendaverunt orationibus meis in genere et in specie, ac pro felici statu Sanctae Romanae Ecclesiae. Amen.

Gaudium cum pace, emendationem vitae, spatium verae poenitentiae, gratiam et consolationem Sancti Spiritus, perseverantiam in bonis operibus *usque ad finem, et tandem felicem mortem vitamque aeternam* tribuat nobis omnipotens et misericors Dominus. Amen.

This little discussion will at least, I trust, have the effect of fixing the mind of some priests more closely on the intentions they form before beginning to vest for Mass; and it may sometimes make them think more compassionately of the poor souls in Purgatory who are here (where does that hackneyed phrase come from?) conspicuous by their absence.

MATTHEW RUSSELL, S.J.

Tullamore, Ireland.

A SICK-CALL TO THE FRONTIERS OF THIBET.[1]

DARJEELING, the foggy sanitorium of the Eastern Himalayas, was in dread of an endless season of rain, when one damp and cloudy morning Father Alphonse Scharlaeken, my worthy and devoted companion in arms, came up to me with every sign of deep sorrow.

[1] From the French of the *Missions Belges.*

I immediately suspected the cause. "One of his neophytes," I said to myself, "is in distress," because this apostolic heart lives only for the dear souls whom he has gained to the faith, rejoicing and sorrowing in turn with them.

It was just as I thought. A letter which the missionary held open in his hand had just informed him that Pierre, one of his converts, was near death with an attack of dysentery, up at Gnatong, where he had followed an English officer as head boy.

Now this Pierre was the hope of the young mission. He had in him the makings of a school-master and a catechist. It is easy, then, to understand the affliction of his zealous pastor, the more so since it was impossible for Fr. Alphonse to visit his poor sick boy.

In fact, Fort Gnatong, situated on the frontier of Thibet, six days' journey from Darjeeling, and nearly as high as the summit of Mount Blanc, is very hard to climb, and the Father at that moment had neither health nor the necessary strength to face the fatigues of such a journey.

What my dear colleague lacked I possessed in abundance—health, vigor, and, besides, the habit of travelling in these mountains. It gave me pleasure, therefore, to offer to visit the sick boy in his place.

However, as there were dangers to be faced in traversing these elevated solitudes at the height of the rainy season, and dangers to which one should not expose himself without grave reason, I should like to have been assured first that the illness of Pierre was really mortal, as the letter would lead one to believe.

But what guarantee had we that this letter told the truth, and that it was not one of those unreasonable exaggerations which the natives of India, even the best of them, use so freely? None.

Our experience with men and things in India inclined us very strongly to the belief that this was a false alarm. On the other hand, we had to admit that Pierre had always shown himself a good, honest boy, very much attached to his missionary Father. And again, what reason could he have to mislead us in matters so grave? Apparently none. Finally, we were strongly persuaded of one thing—that if through our carelessness the unfortunate youth had to die up there alone and without a priest, we could never forgive ourselves.

This last consideration settled our resolution. We agreed that I should go to carry the consolations of the faith to this poor dying boy, Fr. Alphonse in the meantime taking upon himself my duties as military chaplain.

My departure took place that same day in a pelting rain. Along an elevation of about 2,500 metres the road, encumbered in many places with rubbish, though fortunately not to a very serious extent, led me along the great crest of the Senichal to the beautiful bridge that hangs suspended over the Tista, at least 200 metres above the level of the sea. When I arrived here in the evening, wet to the skin despite my waterproof, I had a little chill and fever, but the coolies coming up soon lighted a good fire in the middle of the camp. Then, after taking a dose of quinine, I laid down; and while these good fellows set themselves to the task of cooking in an immense pan their rice and mine, my clothing dried little by little, and all danger of fever disappeared. The night was calm and warm. A man overcome by fatigue sleeps just as soundly on the bare ground as if he were lying on a feather bed, and the saddle of a horse makes an excellent pillow.

Next morning, urged by the desire to arrive speedily at the bedside of the dying boy, I proposed to my men to make only two stopping places that day. The coolies at first strongly opposed this plan, under the pretext of rain and bad roads, but when they learned that double the distance meant also double the salary and *backchick* in the bargain, they accepted my proposition with enthusiasm.

We set out at sun-rise, and after passing the bridge we had to climb a hill of 1,500 metres over a steep and rugged road, which the unceasing showers had transformed into a torrent bed.

It was a heavy task for the poor horses, slipping at every step, and not less for the rider, as numberless accidents on the road kept him constantly alert on the inclined plane of the saddle. The coolies alone seemed perfectly at their ease, and leaving the beaten path these sturdy men went by a straight cut toward the summit, which they reached well ahead of us, notwithstanding their heavy burdens.

It was nearly noon when I arrived, all out of breath from the

effort which I had made. But no beautiful view compensated us for our fatigues; the rain and the mist united to cover with a dark veil the marvellous panorama which on rare days of sunshine can be enjoyed from this height.

After a stop of three hours we pushed on at full trot by a superb route over a wooded crest along a course of twenty kilometres which brought us to Pandong, just as darkness was beginning to make the fast pace of our horses dangerous.

That evening, after having enjoyed the hospitality of the venerable Fr. Desgodnis of the Foreign Mission house, I laid down to rest, thanking God for having allowed us to gain a day, and asking Him earnestly to sustain life in the poor dying boy.

The following morning, after bidding good-bye to my amiable host, I descended on foot the apparently interminable steep declivity which leads into the narrow valley of Pandong. The water course running through this valley is usually only a mere rivulet, but the heavy rains had turned it into a strong torrent, which tumultuously shot forth its noisy waters along the gorge of its rocky bed. Everything had to yield to its passage, trees, huts, and unhappily also the wooden bridge which spanned its banks.

What were we to do? From the bank above I contemplated in a kind of stupor these turbulent rapids in the midst of which the black rocks showed here and there their glistening surfaces. It was necessary to pass over them; but how were we to do so?

I was thus reflecting, when my four coolies, putting down their burdens, came up to me respectfully but in much haste, and before I could gauge precisely their intentions I was in the middle of the foam, upborne by these hardy mountaineers, who jumped from rock to rock, balancing me in their arms as if I were only a feather, and soon deposited me safe and sound on the opposite bank.

After my turn came that of the horses. Relieved of the saddles, their necks were firmly encircled with a great cord, the end of which, thrown above the current, was held between the hands of the coolies, while the *saice* or groom pushed the animals into the water. It was not a pleasant spectacle to witness, these poor beasts writhing in the midst of the rapids and struggling to

get in and out between the rocks. Happily, the ropes were stout, the coolies strong, the horses themselves accustomed to play of this kind, so that the passage was made without accident.

There remained still a journey of 1200 metres before us, then the descent along a vast wooded ridge which conducted us to the edge of the Rungni, where in the midst of wild surroundings a rustic bungalow offered us an austere lodging for the night. Having made the rounds and recommended the men to cut short their conversation at the camp-fire and go to sleep, I sought repose for myself earlier than usual in view of the great fatigues which awaited us on the morrow. It was understood between my men and me that we should save one stop by climbing the next day the gigantic hill of Lington; on the prolonged crest of which is raised the famous fort whither the groans of the unhappy dying boy were calling us.

Long before dawn I was up and about, and after meditation and Little Hours, alone in this unknown corner of the Himalayas, I offered the Holy Sacrifice of the Mass, asking Jesus to bless us and to bring us to the end of our journey safe on this last day of our laborious apostolic travelling.

At length the day appeared, and our column was set in motion. "Billy," my relay pony, led by Chetri, my boy, started the cortège, and at a respectful distance came the coolies bending under their burdens. I followed them on another horse, the *saice* in charge of my heavy baggage bringing up the rear of the procession.

We could not congratulate ourselves on the weather, for the heavens were dark and dismal, with a thick mist which changed little by little into a fine rain, a kind of watery vapor, through which one could see nothing distinctly. The route, only slightly hilly at first, soon rose by great inclines of thirty centimetres and more each metre. Rough blocks of stone covered its surface, making the ascent very difficult for our horses. Bordered on one side by the flank of the mountain, it overhung on the other a gorge that became deeper and deeper as we advanced, at the bottom of which roared the angry waters of the Rungni.

For many hours now we had been wearily mounting this steep declivity, meeting never a human being, our only com-

panions on the route being the rain that beat against us, and the deafening noise of the abyss at our side.

This solitude was beginning to wear upon me when an unexpected diversion, and one little desired, came to interrupt it. A great herd of mules coming from Thibet and weighted down with large bales of wool was coming pell-mell down the road. The cries of coolies gave me warning and I was able to get out of the way barely in time, taking refuge in a cave of the mountain and thus avoiding the shock of the ferocious herd which swept by like a hurricane and disappeared. At the same instant a cry of lamentation came from the head of our column. It was Chetri, my boy, who howled loud enough to break everything to pieces. What had happened? A serious accident to "Billy," my relay pony. One of the mules had struck the animal violently with his bale of wool, and separating him from the boy who was leading him had precipitated the pony into the abyss.

By good fortune a strong projection of the mountain, a kind of natural crevice, covered with thick brush, had arrested his fall, easing it, and thereby preserving the poor beast from the double misfortune of having his bones broken on the projecting rocks and rolling to the bottom of the great ravine, where the tumultuous waters of the torrent were boiling.

With a few words I quieted the boy, who was trembling in every limb, and silenced the old *saice*, who had taken upon himself to upbraid the poor little fellow because he had not followed the horse into the abyss, which the *saice* himself would never have failed to do. But it was necessary to bring help to the unhappy animal, which lay in the ravine more than one hundred feet below. The coolies, after deliberating, began the work of rescue by cutting immense vines, which they weaved rapidly into a resisting cord like a manila cable. "Billy" was firmly secured to this, and some moments afterwards made his exit from the abyss, hoisted up the steep declivity by our united forces.

Brought back to the road the brave pony to my great joy remained standing quite alone, from which I concluded that he had no serious fracture. In the meantime we proceeded to a minute examination of his limbs, when the *sirdar*, or chief of the coolies, said to me, "Sahib, if we go forward a little, we shall be

more comfortable as the road is wider there." Who inspired our man with this idea? It must have been his guardian angel, for hardly had we left the spot when a frightful stroke of lightning flashed out of the lowering heavens. Enormous rocks that would have ground us to atoms, had we delayed only a few moments to follow the counsel of the *sirdar*, rolled with a formidable noise over this point in the road, and lost themselves with a rumbling of thunder in the depths of the abyss. After the first moment of terror had passed, I approached the scene of the disaster. In the side of the mountain over which the avalanche of rocks had been launched, was left a large crevice; blocks of granite and the débris of vegetation covered the road, and on the spot which I had occupied a few instants previously lay a piece of rock large enough to crush an elephant.

A groan escaped me when I saw how near we had been to a frightful death, and I congratulated myself, by reflecting that God had saved my life that I might still be a help to the dying boy at Fort Gnatong.

As "Billy" was found unfit for the rough work on which we were engaged, it was sent back to Darjeeling in charge of the old *saice*. From this time on it was necessary to count on the endurance of the other pony, and on the elasticity of my legs, to gain the hill of Lington before nightfall.

We started anew on the journey, reciting a *Te Deum* in thanksgiving for the favors received, and soon we were climbing an enormous ridge which brought us half way up to the top of the mountain.

After a rest of two hours we followed the ascent anew, and in spite of the frequent undulations we advanced rapidly, until suddenly we found ourselves again confronted by an annoying landslide. It obstructed the road for a length of more than a hundred feet, leaving only a narrow path. My situation was hardly enviable; on my right were the projections of the mountains; on my left immeasurable depths; between the two and on the roadway a large crevice fully a metre wide. None of my men dared to conduct my horse, so perilous did the passage appear. It was necessary, however, that the animal should pass with us, for without him it would be impossible to gain Gnatong that day. Then

the thought came to me to cross alone behind the beast, and I resolved to do so. I hesitated indeed for a moment, for I saw clearly that if the pony had the misfortune to put his foot on the broken edge of the road we would, both of us, roll to the bottom of the ravine. With a prayer for courage, I was soon launched on the dangerous place, keeping my horse with a firm hand as close as possible to the side of the mountain, and advancing rapidly. I shall never forget the immense relief which I felt when I arrived safe and sound on the other side of the landslide, and from the bottom of my heart, with trembling voice, I breathed to Heaven a fervent *Deo gratias* in thanksgiving.

After this exciting intermezzo, we had only prosaic inclines, easy to surmount. I forgot to mention, though, one place that gave us a chill, where the road which we followed became so narrow that it was no more than a footpath between two deep abysses.

Then came the final climb, hard, but without peril, and at last we were on the crest of the Lington. Just then the hitherto impenetrable veil of clouds which had darkened the heavens from the morning broke, and there, above in the deep blue firmament, appeared in an ocean of pure and living light the white fantastic forms of the Himalaya glaciers, the most colossal and most picturesque in the world. At almost the same moment a great gust of wind blew away the clouds at our feet, making visible all the weird groupings of the lower mountains. What a marvellous joy it was to contemplate from the height of our summit this grand panorama!

I began to give myself up to the delight of the scene, when the thought of the dying boy recalled me to my duty. Then brushing aside the sublime fairy vision, I set out along the crest and made such good time that before the sun had set I arrived, dripping with perspiration, at Fort Gnatong.

Having fulfilled at the entrance of the primitive citadel the formalities of the Custom House, I passed the gate, and asked to be conducted to the house of the commandant that I might present to him my respects. The house of this officer was at the extremity of an open court. A group of servants obstructed the passage at that moment, playing games, conversing and laughing

gaily. One of them catching sight of me, left the others and came gleefully to where I was standing. Stupefied, I looked at him. There was no mistake, it was Pierre. Pierre, the dying boy, whom I had come so far to administer to, to console in his agony. Yes, it was truly he; only, instead of being in a dying condition, he was full of health and life. What had happened then? A sudden cure, a miracle? No. The thing was simple enough. Pierre had not been sick at all. He avowed it to me.

"You wretch," said I to him, "why then did you write that letter and speak of fever, dysentery and death; and calling loud cries for the Father?" There was a moment's silence, then taking on the air of a martyr, Pierre made his reply to me—a remarkable reply, which disarmed my just indignation.

"Ah, my Father," said he, "I was so sad in my heart, I suffered so much because I was alone here in the midst of the pagans, far from my friends, and then to get consolation I wrote to my dearly beloved Father Scharlaeken."

Now, I ask you here, could I get angry with a child so *naïf* as this Indian?

I offered up my fatigues to God, and after a day's rest I took up again the long and painful journey back over the mountains.

PROTONOTARIES APOSTOLIC.

THERE are two classes or degrees of Protonotaries Apostolic, called respectively *de numero participantium* and *supernumerarii* (participating and supernumerary). The latter are again divided into two classes, those *ad instar participantium* (like to those participating) and *titulares seu honorarii* (titular or honorary). The last mentioned are not given in the official *Gerarchia Cattolica*, probably because they do not properly belong to the *Capella Pontificia* or Roman Court.

I.—Protonotarii de numero participantium.

1. The College of Protonotaries Apostolic *participating* dates back to the days of St. Clement I, who chose certain men, noted

for their piety, prudence, and zeal, as notaries to record the Acts of the Martyrs. Rome was divided into seven districts (*regiones*). At the head of the notaries of each district there was one who, on account of his dignity and superiority over the rest, was called *proto* or first notary.

2. After the persecutions the functions of these seven protonotaries changed. They became in course of time the ordinary notaries of the Roman Pontiff and of the Holy See. They were charged to record carefully and preserve all decrees and enactments concerning faith and discipline, to prepare ecclesiastical documents, papal letters and ordinances, and to keep an account of everything that had reference to the government of the Church. Frequently they were sent as legates or nuncios of the Holy See to various governments.

3. At present it is their duty to draw up all the acts relating to solemn dogmatic definitions, the canonization of saints, the coronation and installation of the Roman Pontiff, as well as the authentication of his death, and the arrangements touching the Conclave. During the Œcumenical Councils they assist at the public sessions and general congregations, and attend to the publication of the conciliary decrees. They draw up in general all the public and private documents issued by the Roman Pontiff and the Holy See. During the Conclave they have charge by turns of one of the exits or stiles guarding the apartment in which the Conclave is held.

4. Thus in course of time the office became of great importance and began to enjoy numerous privileges. It ranks immediately after that of the episcopacy, and in many cases it became a stepping-stone to the cardinalitial dignity. Hence, when the Roman Pontiffs desired to elevate to the cardinalate persons who, though worthy of promotion, had not passed through the prelatic *carriera*, they first appointed them protonotaries. Thus among thirty cardinals promoted by Leo X we find fourteen who had been simply protonotaries.

5. Sixtus V increased the number in the city of Rome from seven to twelve and enlarged their privileges, assigning to them considerable revenues. Since 1793 instead of the revenues an annual pension is paid to each member. Under Gregory XVI

the number of protonotaries had decreased to two, but in his Constitution of February 7, 1838, he restored their number to seven and gave back to the order their ancient prestige and privileges. (Besides these seven protonotaries, who may be styled *activi*, there are several others styled *emeriti* who have served as active protonotaries for ten years.)

6. One protonotary always belongs to the Sacred Congregations of the Propaganda and of Rites, and in the absence of the Secretary of the Congregation of Rites draws up the processes of canonization or beatification. One of them also acts as referee in the *Signatura* of Justice and another in the *Signatura* of Favor. All are understood to be members of the Pope's household, or Domestic Prelates, and are exempted from the jurisdiction of ordinaries, and subject immediately to the Holy See.

7. In course of time many privileges were conferred on them which received special sanction from Sixtus V. But Pius IX, in his Apostolic Letter *Quamvis peculiares*, of February 9, 1853, placed some restrictions on these. Thus:

(*a*) They had had the right of conferring the doctorate. Pius IX limited this faculty to theology and law, and forbade them to confer the doctorate in philosophy and the other sciences. Moreover, they may confer the doctorate in theology only on four persons each year, and the doctorate in law also only on four persons each year, and even then only on certain conditions, explained in their faculties.

(*b*) They had possessed the right of appointing notaries. Pius IX allowed them to nominate only one *honorary* notary each year, and that with the special sanction of the Roman Pontiff for each case, also subject to certain conditions.

(*c*) They had enjoyed the privilege of creating certain legal rights in case of children not otherwise capable of inheriting property. Pius IX deprived them altogether of this faculty.

8. Outside of Rome, they can use the *pontificalia* (all the episcopal insignia) at Solemn Mass with the consent of the bishop, if he is present, or without his permission, if he is absent. When celebrating in Rome, they may use the hand-candlestick, canon, and ring.

9. They use the rochet, violet mantelletta, cappa, and man-

tellone; also hat with violet band or cord and rose-colored tassels. They wear mourning at the death of the Pontiff, and assume violet when his successor is announced. In all functions they immediately follow bishops, and in the papal chapel they sit on a bench behind the cardinal-deacons.

10. They enjoy the privilege of a portable altar and a private oratory, in which they can gain the indulgences of the Stations of Rome.

11. A newly-appointed protonotary of this class can take possession of his office and enjoy its privileges only after he has made his profession of faith and taken the oath of fidelity to the Holy See before the dean and in presence of the College.

12. They are called "Right Reverend," or "Monsignor," and in Latin *Reverendissimus*.

II.—PROTONOTARII AD INSTAR PARTICIPANTIUM.

1. Besides the above-mentioned seven protonotaries *de numero* there is a class styled *ad instar participantium*. They are more numerous, and are priests living in Rome, or in other parts of the Christian world, whom the Holy See wishes to honor, on account of their learning, piety, or zeal for religion, or because they are members of princely or noble families. Although of a lower grade, they enjoy almost the same privileges as those of the first class.

2. They began to be appointed toward the middle of the sixteenth century, in Rome probably to give assistance to the first class of protonotaries in their many arduous duties, and outside Rome to perform the work in their particular localities similar to that of the protonotaries in Rome, or merely *honoris causa*. In course of time they assumed privileges not rightly theirs, and in consequence many complaints against them were lodged with the Holy See by the bishops. To prevent new abuses and to establish order, Pope Pius XI, by the Apostolic Constitution *Apostolicae Sedis officium*, August 29, 1872, published certain rules by which their privileges were declared. These privileges are:

(1) They are classed among the domestic prelates.

(2) At sacred functions they use a cassock with a long train, and sash, mantelletta, collar and stockings of violet color; their biretta must be black.

(3) They may use the rochet under the mantelletta in public processions and at other sacred functions; at other times the use of the rochet is forbidden. Only during the celebration of Pontifical Mass are they allowed to carry the pectoral cross and the ring.

(4) In private they may use a collar and stockings of violet color; black cassock, which may have rose-colored binding at the edges and the button-holes; violet sash and *ferrajolo;* black hat, with silk rose-colored cords and tassels.

(5) Vested in their prelatic dress, in church and processions they precede all priests, canons taken *singly*, and prelates who have not the privilege of the *pontificalia;* but they yield precedence to vicars-general or capitular, to canons of the cathedral *assisting as a chapter*, and abbots. If they are canons, they are not to appear in choir in their prelatic dress, under penalty of loss of stipend for that service. They may, however, wear the violet cassock in choir.

(6) Vested in their prelatic dress when assisting at sacred functions they do not genuflect but merely bow the head, as is the custom for canons of cathedrals; they are incensed with a double swing of the thurible, and take their place according to the order prescribed above (5).

(7) They have the indult of a private oratory, to be visited and approved by the Ordinary, in which even on the more solemn feasts in the presence of their relatives living with them and their servants they can celebrate Mass themselves or have it celebrated by any approved priest, whether secular or regular. They have not, however, the privilege of a portable altar.

(8) They have the right of assisting at the ceremonies in the papal chapel and of sitting next to the protonotaries *de numero.*

(9) They can draw up the process of canonization and beatification, provided there be not present one of the protonotaries *de numero.*

(10) They can be elected conservators of religious orders, synodal judges, apostolic commissaries and judges for ecclesiastical and beneficial causes, when appointed by the Roman Pontiff; in their presence may be made the profession of faith by those bound to it; they have authority to draw up and legalize

every kind of writing, both public and private, and to certify to any and all documents so as to make them legal testimony both in and out of court.

(11) They are subject to the jurisdiction of the Ordinaries, and without their express permission they cannot make use of the *pontificalia*.

(12) Having obtained permission from the Ordinary, who can grant it as often and whenever he pleases, they can celebrate pontifically with the following restrictions:[1]

(*a*) They must go to church *privatim;* hence they cannot use the *cappa magna* nor the pontifical (three-cornered) hat; they may not have as companion a priest or cleric vested in surplice, nor be received at the church door by the clergy of the church; nor sprinkle the people with holy water; nor bless the people within the church.

(*b*) The *seventh* candle is not to be placed on the altar for them; they vest and unvest in the sacristy, not at the altar; they do not use the faldstool, much less the throne, but are to sit with the deacon and subdeacon on the ordinary ministers' bench; neither may they use the crosier, canon, hand-candlestick (*bugia*), nor have an assistant priest; only once, *i. e.*, at the Offertory of the Mass, do they wash their hands; they do not say *Pax vobis*, instead of *Dominus vobiscum*, after the *Gloria in excelsis;* and they are not allowed to give the triple blessing at the end of Mass.

(*c*) With regard to the *pontificalia ornamenta*, only the following are to be used: silk stockings and sandals, which cannot be ornamented with gold or silver; silk gloves without gold or silver ornamentation; dalmatic and tunic; ring with only *one* gem; pectoral cross, without any gems, hanging from a silk cord of violet color; plain white mitre, the flaps of which may be ornamented with fringe of red color; a black skull-cap, which can be used under the mitre only.

(*d*) These pontifical ornaments they do not assume at *Requiem* Masses, in processions, or in any other ecclesiastical functions, unless these latter immediately precede or follow Solemn Mass, and even in this case the gloves, dalmatic, and tunic must be put off.

[1] If they celebrate pontifically in an *Ecclesia exempta*, they must also have the permission of the prelate within whose jurisdiction the church is.

(13) In celebrating Mass privately, they have no privileges whatever, and consequently with regard to vestments, ceremonies, ministers, preparation of the altar and number of candles, they do not differ from simple priests.

(14) Since they have no right to celebrate pontifically in Rome, on accouut of the presence there of the Roman Pontiff, the following privileges are granted to them in Rome at *private* Masses, provided they wear the prelatic dress:

(*a*) They are allowed to make the preparation for Mass and the thanksgiving after the same before the altar, kneeling on a *prie-dieu* prepared with cushions for the arms and the knees.

(*b*) They may vest at the altar, use the hand-candlestick and have an assistant priest vested in surplice to turn over the leaves of the Missal.[2]

In every other detail, there are no marks of distinction over simple priests. Hence they do not wear the ring, pectoral cross, skull-cap; they do not say *Pax vobis*, instead of *Dominus vobiscum*, nor give the triple blessing at the end of Mass; in a word, they do not make use of any rites or ceremonies which are proper to cardinals and bishops.

(15) By a decree of the S. Congregation of Rites, approved by Pius X on March 9, 1904, the following additional privileges were granted:

(*a*) The biretta may have a *lemniscus* (dossil, tassel, ribbon) of red color attached to it.

(*b*) Whatever is to be read or sung at Mass must be read or sung at the altar, not at the ministers' bench. But before the last blessing, with the mitre on, they sing *Benedicat vos omnipotens Deus.*

(*c*) When going to the church to celebrate pontifically they may wear the ring and the pectoral cross over the mantelletta.

(*d*) They may wear mitre, pectoral cross, and ring (*a*) when celebrating Vespers *ad scamnum more presbyterorum* of the feast whose Mass they are to celebrate pontifically, or have celebrated; (*β*) by special permission of the Ordinary, if another prelate

[2] In the patriarchal basilicas these privileges may be made use of, provided they are not contrary to their peculiar statutes and customs.

celebrates the Mass pontifically; (γ) when giving Solemn Benediction with the Blessed Sacrament; (δ) at processions; (ε) when giving one of the absolutions at the more solemn exequies of which mention is made in the Roman Pontifical.

(ε) They enjoy the privileges with regard to *private* Masses mentioned above,[3] even outside Rome, when commissioned by the Ordinary of the place to do so on any solemn occasion.

(16) These privileges are not used until the Brief of appointment has been presented in the secretary's office of the protonotaries *de numero participantium;* the name, age, country, and other necessary details of the newly-appointed protonotary have been inscribed in the official codex; and the appointee has taken an oath to fulfil the duties of his office and made a profession of faith before the dean of said College. He then receives the official document of the College, signed by its dean and secretary, and also a printed slip enumerating his privileges and prerogatives. Outside the city of Rome the execution of the Apostolic Brief of appointment is usually committed to the local Ordinary, who also confers the insignia. This ceremony may take place after High Mass, after the appointee has taken the oath and made his profession of faith in presence of the Ordinary.

(17) If any protonotary assumes other privileges and rights than those to which he is entitled, and does not, after having been twice admonished by the Ordinary, desist from the use of them, he is *ipso facto* deprived of the dignity of protonotary.

(18) All the canons of the basilicas of St. John Lateran, of St. Peter, and of St. Mary Major in Rome are protonotaries of this class. At times the Roman Pontiff honors with the title of *Protonotarii ad instar participantium* members of chapters outside Rome;[4] but this does not imply that they are entitled to all the privileges enumerated above, but only to such as are mentioned in the Apostolic indult by which they were created protonotaries.

(19) The protonotaries of this class are called "Right Reverend," or "Monsignor," and in Latin "*Reverendissimus.*"

[3] (14), *a* and *b*.

[4] For instance, the Cathedral Chapter of Treviso, Italy.

III.—Protonotarii titulares seu honorarii.

1. Honorary or titular protonotaries are of earlier origin than protonotaries *ad instar participantium.* In course of time they assumed greater privileges than they were entitled to and many abuses crept in, so that after many complaints had been made to the Holy See, Pius VII, by his Constitution *Cum innumeri*, December 13, 1818, approved the Decree of the S. Congregation of Rites concerning their privileges, issued April 27, 1818.

(*a*) They are allowed to wear the prelatic dress outside Rome, provided the Roman Pontiff is not present. The dress consists of a black cassock without a train, and a black mantelletta.

(*b*) They may wear a rochet under the mantelletta at public prayers and other church functions.

(*c*) They are not to wear violet collar or stockings; these and the band or cord of their outdoor hat must be black.

(*d*) If they are canons, they do not wear the prelatic dress in choir; if they do so, they sustain the loss of their stipend for that service.

(*e*) When in prelatic dress, they take precedence over all clerics, priests and even canons taken singly, but not as a college. They yield, however, precedence to Apostolic nuncios, referees of both Signatures, prelates of the Roman Court, vicars-general, vicars-capitular, and abbots.

(*f*) In every detail they celebrate Mass private or solemn like other priests; hence they vest in the sacristy, have only one server at low Mass, have no assistant at the altar for covering or uncovering the chalice or turning over the leaves of the Missal; they are forbidden the use of the hand-candlestick, canon, ring, and skull-cap.

(*g*) When they assist in choir at Mass in prelatic dress, they do not genuflect, but incline their head, as canons do, and they are incensed with a double swing of the thurible.

(*h*) They can draw up acts for the canonization and beatification of saints, provided there is not present a participating (*de numero*) protonotary.

(*i*) They may be chosen conservators of religious orders, synodal judges, apostolic commissaries, and may be selected by the Roman

Pontifl judges for ecclesiastical and beneficial causes; before them a profession of faith may be made by those in any manner bound to it; in their presence pensions can be legally transferred.

(*j*) Their benefices, when vacant, can be conferred only by the Apostolic See.

(*k*) In everything they are subject to the jurisdiction of the Ordinary; they are not familiars of the Pope, neither do they belong to the Roman Court.

(*l*) The regulations given above (Nos. 16 and 17) concerning the time at which they may begin to make use of these privileges and the privation of this dignity are applicable to this class of protonotaries.

Protonotaries of all classes are supposed to be secular clerics, at least twenty-five years of age, doctors of theology or of canon and civil law, conferred by some approved university or by the College of Protonotaries *de numero participantium*. They must be persons of good repute and character, have a competent income, and be recommended by their Ordinary.

THE NEW LABORERS IN THE VINEYARD.

NO great religious movement has ever been carried out according to a preconceived plan. Such movements have generally followed or received their initial impulse from the quiet, unostentatious labors of a humble soul praying and working in secret for the sanctification of his own soul—and that of others with whom, by force of circumstances, he came in contact. Organized effort is the very latest development in all such movements.

The "plan of campaign" method of evangelization is not Catholic, and will never, I think, be successful. The Church of God was not founded in that way. Furthermore, the history of all the religious orders in the Church confirms this view. For example, a recently established and most wonderfully successful missionary society in our day—the Salesian Order—is simply the growth and extension of the pious zeal of Dom Bosco in laboring for the salvation of a few neglected waifs in the city of Turin.

This work of God forced itself upon its founder with such irresistible power that he was at length compelled through sheer exhaustion to share it with others whom God, its Author, raised up and filled with a similar spirit. Its wider scope of evangelization among all classes of people was not premeditated, but was providentially imposed upon it by the necessities of souls.

The new movement in this country for the conversion of non-Catholics, so earnestly recommended to our Bishops by Leo XIII, is also likely to produce results beyond even the most sanguine expectations of its present promoters. Shortly after its inception it became clear to the zealous and devoted priest who first undertook it alone and single-handed, that it was too great an undertaking for one man, and remembering the example of the seventy-two disciples sent by our Lord to do a like work, he induced other priests who, although not affiliated to him by community bonds, were of the same mind, to join and share with him the joys and sorrows which fall to the lot of men divinely called to the apostolate. While waiting God's time for giving him coadjutors among his religious brethren, he labored unceasingly with those whom God sent to him until the work was organized by various diocesan authorities and its permanence assured. *The Catholic Missionary Union*, of which the Most Reverend Archbishop of New York is president, has already held two important conventions, which have resulted in the establishment of the *Apostolic Mission House*, in connection with the Catholic University at Washington. While this institution will probably be the chief promoter of vocations to the great work among secular priests of different dioceses, its founders will also patiently wait for the Spirit of God to inspire the various missionary religious orders to take it up.

The methods which have thus far been followed by its pioneers have received more care and attention than any other matter in connection with the work. The programme of spiritual exercises and studies at the Missionary College in Washington is the result of the wisdom of those who were first called to the apostolate and have had the most experience in the work itself, and consequently know most about it; hence we may conclude that it is the Providential method. Those among the parish clergy who have had

missions given to the people in their districts have, as far as I can learn, judged that the sermons and the replies given by the missionaries to inquirers were thoroughly satisfactory and have borne greater fruits than they had hoped for.

It is well understood by its founders that not only sins against faith must be combated, but vice and wickedness of every description; justice, judgment and hell as well as mercy and forgiveness are to be preached as unreservedly as they have been in Catholic missions; for we do not gather together the "other sheep" without warning them of the wolves that are thirsting for their blood. It is not enough that they should simply see the harmony and beauty of Catholic teaching and admire its irresistible power, but it is also necessary that they should realize that the acceptance or rejection of the truth which is preached is for them a question of eternal life or death. "*He that believeth not shall be condemned*" is a truth that will be pointed to as emphatically as its alternative, "he that believeth and is baptized shall be saved." The conscience is more easily reached and affected by the two-edged sword of the Gospel than the understanding, and must be stormed with all the might that we possess, if we would succeed in bringing these wanderers into the one, true fold. Who that understands the hearts of men does not know this?

The Apostles, as we know from Holy Scripture, preached the awful truths of religion just as unreservedly to the idolatrous Gentiles as to the Jews who knew Moses and the prophets. There is but one Gospel for all, and far be it from any of us to diminish or for any reason whatsoever to pass over anything of the divinely delivered doctrine; for, says Leo XIII, "whosoever would do so would alienate Catholics from the Church instead of bringing dissenters into it;" nor can we, to use the Holy Father's very words, "pass over certain heads of doctrines as of lesser moment, or so soften them that they may not have the same meaning which the Church has invariably given to them." And it is because we have conscientiously followed this plan that the late Holy Father has commended the work. To our Bishops he said: "You have wisely taken measures to enlighten dissidents and to draw them to the truth by appointing learned and worthy members of the clergy to go from district to district to address

them publicly in familiar style in churches and other buildings and to solve the difficulties that may be advanced. An excellent plan, and one which we know has already borne abundant fruit." We remember also that the Holy Father specifies the qualifications which are necessary for the new laborers in this vineyard, and hence sees the necessity of the *Apostolic Mission House.*

The contrast between the real preaching of the Gospel and that of religion "according to man" is one of the marks by which truth is distinguished by our hearers from error. I have observed that the sermon on hell preached in missions to non-Catholics has often made a deeper impression and borne a more lasting fruit than any of the others; nevertheless, as we know, the greater part of the hearers had rarely, if ever, before heard this truth brought fully home to them from the pulpit and had probably come to us expecting to be entertained. Of course the dogma of eternal punishment must be proved beyond question before it can efficaciously produce "the fear of the Lord" which is "the beginning of wisdom." Again, when our hearers understand the dreadful alternative of rejecting the grace of salvation, they know why we have been sent to preach to them. The most doubtful compliment that a non-Catholic can pay to a Catholic missionary is for him to say that the missionary preaches just like one of his own ministers.

The apostolate in this new field is evidently not special in the sense that vocations to it come from a particular society in the Church. Secular priests have implored their bishops to be sent upon it, gladly renouncing salaries and parochial appointments; seminarians are earnestly praying and hoping to be called to it; and when such signs of the working of the Holy Ghost are manifested, what may we not expect when numerous others who have been called to the more perfect religious state also receive the divine impulse to it?

We may well suppose also that vocations to this work will not be wanting among the zealous young converts who may prove worthy to receive Holy Orders, and that they will enter the field with even greater devotion than others, and both by precept and example draw larger numbers to hear them; it is

well known that they can influence non-Catholics more easily than others. In England many of them have been instrumental in bringing large numbers back to the one, true fold, and in this country also they have done much to spread the faith.

But it is the dispositions which are everywhere apparent among non-Catholics that should more than anything else encourage us to labor with the greatest zeal in their behalf. On account of the rapid dissolution of the sects, and the constant disintegration of their former religious creeds, many among them who recognize the need of religious faith and the help of divine grace may be readily led to investigate the claims of Holy Church. Authority in religion is recognized by the most enlightened and sincere of them as necessary for the attainment of religious truth. They know also that ours is a missionary Church and consequently expect us to go to them as we do to Catholics and to the heathen in all parts of the world. We cannot therefore disappoint them without being unfaithful to the divine injunction, "Go ye into the whole world and preach the Gospel to every creature." Their willingness to receive us is the paramount reason why we should go. On this account we may be certain that the harvest will be very great. No doubt there will be much opposition, but it will come principally from those who are insincere and given up to perverse ways. This must be expected; but it will not deter those who are divinely called to the apostolate.

Nor need we have any apprehension that the movement will excite any persecution that could harm the Church. We are sufficiently strong, numerically and morally, to maintain under a government like ours the rights to proclaim our faith; and the enemies of the Church can not deprive us of these so long as we act prudently in exercising and defending them. Our only danger is inactivity; if we are content simply with striving to hold those whom we have, lukewarmness will cause many Catholics to fall away, whereas missionary effort among non-Catholics will arouse the dormant faith of multitudes of mere nominal Catholics, and we shall convert as many of them as of others outside the fold. This has been the experience of all the missionaries who have thus far engaged in the work.

The non-Catholic mission field, as we have shown, is so invit-

ing that we cannot believe that it will be neglected by either the diocesan or regular clergy who are called to be missionaries. But to secure for it a full measure of success it is necessary, above all things, that the contemplative orders of men and women, and people who are striving after religious perfection in the world, should make it one of the principal objects for which they offer their prayers, good works, and Communions. If the *Catholic Missionary Union* and all the bishops and priests engaged in or interested in the work would humbly petition the Chief Pastor of souls to make the success of the non-Catholic missions in America the object of united prayer through such mediums as the monthly intention of the "Apostleship of Prayer and League of the Sacred Heart," the work would surely advance. We cannot believe that the Sacred Heart, full of goodness and love, will refuse to provide a way of salvation for those "other sheep" who are wistfully waiting for shepherds to lead them into the true fold.

It seems to me that this work, like all other great works of the Church, will in the near future have the support of some special devotions indulgenced by the Holy See which will appeal irresistibly to the hearts of the devout faithful everywhere. If the Holy See would authorize devotions for this special intention, they would be propagated wherever missions are held, and many of the non-Catholics would join with us in these prayers.

HENRY H. WYMAN, C.S.P.

San Francisco, Cal.

FATHER KIRCHER—SCIENTIST, ORIENTALIST, AND COLLECTOR.

THE Galileo controversy has in recent years settled down to occupy something of its proper place in the history of the supposed conflict between religion and science. It has come to be generally recognized, as M. Bertrand, the perpetual Secretary of the Paris Academy of Sciences, himself a great mathematician and historian, declares, that "the great lesson for those who would wish to oppose reason with violence was clearly to be read in Galileo's story, and the scandal of his condemnation was learned without any profound sorrow to Galileo himself, and his long life

considered as a whole was the most serene and enviable in the history of science." Somehow, notwithstanding this simple, truthful exposition that is so generally accepted, there is left an impression in the minds of many that there was a distinct, persistent opposition to everything associated with scientific progress among the churchmen of the time of Galileo.

Perhaps no better answer to this unfortunate, because absolutely untrue, impression could be formulated than is to be found in a sketch of the career of Father Athanasius Kircher, the distinguished Jesuit who for so many years occupied himself with nearly every branch of science in Rome, under the fostering care of the Church. He had been Professor of Physics, Mathematics, and Oriental Languages at Würzburg, but was driven from there by the disturbances incident to the Thirty Years' War, in 1631. He continued his scientific investigations at Avignon. From here, within two years after Galileo's trial in 1635, he was, through the influence of Cardinal Barberini, summoned to Rome, where he devoted himself to mathematics at first, but then to every branch of science, as well as the Oriental languages, not only with the approval but also with the most liberal pecuniary aid from the ecclesiastical authorities of the Papal Court and city.

Some idea of the breadth of Father Kircher's scientific sympathy and his genius for scientific observation and discovery, which amounted almost to intuition, may be gathered from the fact that to him is owed the first definite statement of the germ theory of disease, and he seems to have been the first to recognize the presence of what are now called microbes. At the same time his works on magnetism contained not only all the knowledge of his own time, but also some wonderful suggestions as to the possibilities of the development of this science. His studies with regard to light are almost as epochal as those with regard to magnetism. Besides these, he was the first to find any clue to the Egyptian hieroglyphics, and yet found time to write a geographical work on Latium, the country surrounding Rome, and to make collections for his museum which rendered it in its time the best scientific collection in the world. It may very well indeed be said that visitors to Rome with scientific tendencies found as much that was suggestive in Father Kircher's museum — the

"Kircherianum," as it came to be called—as artists and sculptors and architects found in the Vatican collections of the papal city.

All of this work was accomplished within the half century after Galileo's trial, for Father Kircher died at the age of seventy-eight, having lived, as so many of the great scientists have done, a long life in the midst of the most persistent activity, in 1680. Kircher, more than perhaps any other, can be said to be the founder of modern natural science. Before any other, in a practical way, he realized the necessity for the collection of an immense amount of data, if science was to be founded on the broad, firm foundation of observed truth. The principle which had been announced by Bacon in the *Novum Organon*—"to take all that comes rather than to choose, and to heap up rather than to register"—was never carried out as fully as by Father Kircher. As Edmund Gosse said in the June number of *Harper's*, 1904, "Bacon had started a great idea, but he had not carried it out. He is not the founder, he is the prophet of modern physical science. To be in direct touch with nature, to adventure in the unexplored fields of knowledge, and to do this by carrying out an endless course of slow and sure experiments, this was the counsel of the *Novum Organon*." Bacon died in 1626, and scarcely more than a decade had passed before Kircher was carrying out the work thus outlined by the English philosopher in a way that was surprisingly successful, even looked at from the standpoint of our modern science. Needless to say, however, it was not because of Bacon's suggestion that he did so, for it is more than doubtful whether or not he knew of Bacon's writings until long after the lines of his life-work had been traced by his own inquiring spirit. The fulness of time had come. The inductive philosophy was in the air. Bacon's formulæ, which the English philosopher never practically applied, and Father Kircher's assiduous collection of data, were but expressions of the spirit of the times. How faithfully the work of the first modern inductive scientist was accomplished we shall see.

It may be easily imagined that a certain interest in Father Kircher, apart from his scientific attainments and the desire to show how much and how successful was the attention given to natural science by churchmen about the time of the Galileo con-

troversy, might influence this judgment of the distinguished Jesuit's scientific accomplishments. With regard to his discoveries in medicine especially, and above all his announcement of the microbic origin of contagious disease, it may be thought that this was a mere chance expression and not at all the result of serious scientific conclusions. Tyndall, however, the distinguished English physicist, would not be the one to give credit for scientific discoveries, and to a clergyman in a distant century, unless there was definite evidence of the discovery. It is not generally known that to the great English physicist we owe the almost absolute demonstration of the impossibility of spontaneous generation and the existence of very minute forms of life in the atmosphere to which fermentative changes are due, probably also the infectious diseases. When Tyndall was reviewing in the midst of the controversy over spontaneous generation the question of the microbic origin of disease, he said; "Side by side with many other theories has run the germ theory of epidemic disease. The notion was expressed by Kircher and favored by Linnæus, that epidemic diseases may be due to germs which enter the body and produce disturbance by the development within the body of parasitic forms of life."

How much attention Father Kircher's book on the pest or plague, in which his theory of the micro-organismal origin of disease is put forward, attracted from the medical profession can be understood from the fact that it was submitted to three of the most distinguished physicians in Rome before being printed, and that their testimony to its value as a contribution to medicine forms prefaces to the first edition. They are not sparing in their praise of it. Dr. Joseph Benedict Sinibaldus, who was the Professor of the Practice of Medicine in the Roman University at the time, says that "Father Kircher's book not only contains an excellent résumé of all that is known with regard to pest or plague, but also as many valuable hints and suggestions with regard to the origin and spread of the disease, which had never before been made." He considers it a very wonderful thing that a non-medical man should have been able to place himself so thoroughly in touch with the present state of medicine as regards this disease and then point out the conditions of future progress.

Dr. Paul Zachias, who was a distinguished Roman physician of the time, said that he had long known Father Kircher as an eminent writer on other subjects, but that after reading his book on the pest he must consider him also distinguished in medical writing. He says: "While he has set his hand at other's harvests, he has done it with so much wisdom and prudence as to win the admiration of the harvesters already in the field." He adds that there can be no doubt that it would be a source of profit for medical men to read this little book and that it will undoubtedly prove beneficial for the help of future generations.

Testimony of another kind to the value of Father Kircher's book is to be found in the fact that within a half-year after its publication in Latin it appeared in several other languages. It is too much the custom of these modern times to consider that scientific progress was likely to be hidden for many years and not to make its way into foreign countries. As a matter of fact, however, anything of real importance in science took but a very short time to travel from one country to another in Europe in the seventeenth century, and the fact that scientific men generally used Latin as a common language made the spread of discoveries and speculations much easier than even at the present time. Our increased means of communications have really only served to allow sensational announcements of a progress in science—which is usually no progress at all—to be spread quite as effectually in modern times as were real advances in the older days.

There is no good account of Father Kircher's life available in English, and it has seemed only proper that the more important at least of the details of the life of the man who thus anticipated the beginnings of modern bacteriology and of the relations of micro-organisms to disease should not be left in obscurity. His life history is all the more interesting and important because it illustrates the interest of the churchmen of the time, and especially of the Roman ecclesiastical authorities, in all forms of science; for Father Kircher is undoubtedly one of the greatest scholars of history and one of the scientific geniuses in whose works can be found, as the result of some wonderful principles of intuition incomprehensible to the slower intellectual operations of ordinary men, anticipations of many of the discoveries of the after-

time. There is scarcely a modern science which he did not touch upon, and nothing that he touched did he fail to illuminate. His magnificent collections in the museum of the Roman College demonstrate very well his extremely wide interests in all scientific matters.

The history of Father Kircher's career furnishes perhaps the best possible refutation of the oft-repeated slander that Jesuit education was narrow and was so founded upon and rooted in authority that original research and investigation, in scientific matters particularly, were impossible, and that it utterly failed to encourage new discoveries of any kind. As a matter of fact, Kircher was not only not hampered in his work by his superiors or by the ecclesiastical authorities, but the respect in which he was held at Rome enabled him to use the influence of the Church and of great churchmen all over the world with the best possible effect, for the assembling at the Roman College of objects of the most various kinds, illustrating especially the modern sciences of archæology, ethnology, and paleontology, besides Egyptian and Assyrian history.

Athanasius Kircher was born, May 2, 1602, at Geisa near Fulda, in South Germany. He was educated at the Jesuit College of Fulda, and at the early age of sixteen, having completed his college course, entered the Jesuit novitiate at Mainz. After his novitiate he continued his philosophical and classical studies at Paderborn and completed his years of scholastic teaching in various cities of South Germany—Munster, Cologne and Coblenz —finally finishing his education by theological studies at Cologne and Mainz.

Toward the end of the third decade of the seventeenth century he became Professor of Philosophy and Mathematics at Würzburg. Here his interest in Oriental languages began, and he established a special course in this subject at the University of Würzburg. During the Thirty Years' War, however, the invasion of Germany very seriously disturbed university work, and finally in 1631 Father Kircher was sent by his superiors to Avignon in South France, where he continued his teaching some four years, attracting no little attention by his wide interest in many sciences and by various scientific works that showed him to be a man of very broad genius.

In 1635, through the influence of Cardinal Barberini, he was summoned to Rome where he became Professor of Mathematics and Oriental Languages at the famous Roman College of the Jesuits, which was considered at that time one of the greatest educational institutions in the world. His interest in science, however, was not lessened by teaching duties that would apparently have demanded all his time, and, as we shall see, he continued to issue books on the most diverse scientific subjects, most of them illustrated by absolutely new experimental observations and all of them attracting widespread attention.

Father Kircher began his career as a writer on science at the early age of twenty-seven, when he issued his first work on magnetism. The title of this volume, *Ars Magnesia tum Theorematice tum Problematice Proposita*, shows that the subject was not treated entirely from a speculative standpoint. Indeed, in the preface he states that he hopes that the principal value of the book will be found in the fact that the knowledge of magnetism is presented by a new method, with special demonstrations, and that the conclusions are confirmed by various practical uses and long-continued experience with magnets of various kinds.

Although it may be a source of great surprise, Father Kircher's genius was essentially experimental. He has been spoken of not infrequently as a man who collected the scientific information of his time in such a way as to display, as says the *Encyclopædia Britannica*, "a wide and varied learning, but that he was a man singularly devoid of judgment and critical discernment." He was in some respects the direct opposite of the opinion thus expressed, since his learning was always of a practical character, and there are very few subjects in this writing which he has not himself illustrated by means of new and ingenious experiments.

Perhaps the best possible proof of this is to be found in the fact that his second scientific work was on the construction of sundials, and that one of the discoveries which he himself considered most valuable was the invention of a calculating machine, as well as of a complicated arrangement for illustrating the positions of the stars in the heavens. He constructed, moreover, a large burning glass in order to demonstrate the possibility of the story told of Archimedes, that he had succeeded in burning the enemy's ships in the harbor at Syracuse by means of a large lens.

But Father Kircher's surest claim to being a practical genius is to be found in his invention of the magic lantern. It was another Jesuit, Aquilonius, in his work on optics, issued in 1613, who had first sought to explain how the two pictures presented to the two eyes are fused into one, and it was in a practical demonstration of this by means of lenses that Kircher hit upon the invention of the projecting stereoscope.

After his call to Rome our subject continued his work on magnetism, and in 1641 issued a further treatise on the subject called *Magnes* or *De Arte Magnetica.* While he continued to teach Oriental languages and issued in 1644 a book with the title *Lingua Aegyptiaca Restituta*, he also continued to apply himself especially to the development of physical science. Accordingly in 1645 there appeared his volume *Ars Magna Lucis et Umbrae.* This was a treatise on light, illustrated, as was his treatise on magnetism, by many original experiments and demonstrations.

During the five years until 1650 the department of acoustics came under his consideration, so that in that year we have from his pen a treatise called *Musurgia Universalis*, with the sub-title, "The Art of Harmony and Discord; a treatise on the whole doctrine of sound with the philosophy of music treated from the standpoint of practical as well as theoretic science." During the next five years astronomy was his special hobby and the result was in 1656 a treatise on astronomy called *Iter Celeste.* This contained a description of the earth and the heavens and discussed the nature of the fixed and moving stars with various considerations as to the composition and structure of these bodies. A second volume on this subject appeared in 1660.

The variety of Father Kircher's interests in science was not yet exhausted, however. Five years after the completion of his two volumes on astronomy there came one on *Mundus Subterraneus.* This treated of the modern subjects of geology, metallurgy and mineralogy as well as the chemistry of minerals. It also contained a treatise on animals that live under the ground, and on insects. This was considered one of the author's greatest books, and the whole of it was translated into French, whilst abstracts from it, especially the chapters on poisons, appeared in most of the other languages of Europe. Part of it was trans-

lated even into English, though at this time Englishmen were loath to draw their inspiration from Jesuit writers.

About and shortly before the time that Kircher was doing this work, two distinguished scientists, whose names are immortal in the history of physical science in different departments, Kepler and Harvey, were on intimate terms of friendship with the Jesuits of Germany. Harvey, on the occasion of a visit to the Continent, stopped for quite a prolonged visit with the Jesuits at Cologne, so that some of his English friends joked him about the possibility of his making converts of the Jesuits. These witticisms, however, did not seem to distract Harvey very much, for he returned on a subsequent occasion to spend some further days with his Jesuit scientific friends along the Rhine.

In the meantime Father Kircher was issuing books that attracted no little attention in his always favorite subject of the Oriental languages. In 1650 there appeared *Obeliscus Pamphilius*, which contains an explanation of the hieroglyphics to be found on the obelisk which by the order of Innocent X, a member of the Pamfili family, was placed in the Piazza Navona by Bernini. This is no mere pamphlet, as might be thought, but a book of 560 pages. In 1652 there appeared *Oedipus Aegyptiacus*, that is, the revealer of the sphinx-like riddle of the Egyptian ancient languages. In 1653 a second volume of this appeared, and in 1655 a third volume. It was considered so important that it was translated into Russian and other Slav languages, besides several other European languages. His book, *Lingua Aegyptiaca Restituta*, which appeared in 1644, when Kircher was forty-two years of age, is considered to be of value yet in the study of Oriental languages and was dedicated to the patron, Emperor Ferdinand III, whose liberality made its publication possible.

It is often a subject for conjecture just how science was studied and taught in centuries before the nineteenth, and just what text-books were employed. A little familiarity with Father Kircher's publications, however, will show that there was plenty of very suitable material for text-books to be found in his works. Under his own direction, what at the present time would be called a text-book of physics, but which at that time was called *Physiologia Experimentalis*, was issued, containing all the experimental

and demonstrative parts of his various books on chemistry, physics, music, magnetism, and mechanics, as well as acoustics and optics. This formed the groundwork of most text-books of science for a full century afterwards. Indeed, until the beginning of the distinctly modern science of chemistry with the discoveries of Priestley and Lavoisier, there was to be little added of serious import in science.

Perhaps the most commendable feature of Father Kircher's books is the fact that he himself seems never to have considered that he had exhausted a subject. The first work he published was on magnetism. Some twelve years later he returned to the subject, and wrote a more extensive work, containing many improvements over the first volume. The same thing was true with regard to his studies in sound. In 1650, when not quite fifty years of age, he issued his *Musurgia Universalis*, the sub-title of which stated that it contains the whole doctrine of sound and the practical and theoretical philosophy of music. A little over twenty years later, however, he published the *Phonurgia Nova*, the sub-title of which showed that it was mainly concerned with the experimental demonstration of various truths in acoustics and with the development of the doctrine which he had originally stated in the *Musurgia*.

It is no wonder that his contemporaries spoke of him as the *Doctor centum artium*, for there was practically no branch of scientific knowledge in his time in which he was not expert. Scientific visitors to Rome always considered it one of the privileges of their stay in the papal city to have the opportunity to meet Father Kircher, and it was thought a very great honor to be shown through his museum by himself.

Of course, it is difficult for present-day scientists to imagine a man exhausting the whole round of science in this way. Many who have read but little more than the titles of Father's Kircher's many books are accordingly prone to speak of him as a mine of information, but without any proper critical judgment. He has succeeded, according to them, in heaping together an immense amount of information, but it is of the most disparate value. There is no doubt that he took account of many things in science which are manifestly absurd. Astrology, for instance, had not,

in his time, gone out of fashion entirely, and he refers many events in men's lives to the influence of the stars. He even made rules for astrological predictions, and his astronomical machine for exhibiting the motions of the stars was also meant to be helpful in the construction of astrological tables. It must not be forgotten, however, that in his time the best astronomers, like Tycho Brahe and even Kepler, had not entirely given up the idea of the influence of the stars over man's destiny.

As regards other sciences, there are details of information, which may appear quite as superstitious as the belief in astrology. Kircher, for instance, accepted the idea of the possibility of the transmutation of metals. It is to be said, though, that all mankind were convinced of this possibility, and indeed not entirely without reason. All during the nineteenth century scientists believed very firmly in the absolute independence of chemical elements and their utter non-interchangeability. As the result of recent discoveries, however, in which one element has apparently been observed giving rise to another, much of this doctrine has come to be considered as improbable, and now the idea of possible transmutation of metals and other chemical elements into one another seems not so absurd as it was half a century ago.

Anyone who will take up a text-book of science of a century ago will find in it many glaring absurdities. It will seem almost impossible that a scientific thinker, in his right senses, could have accepted some of the propositions that are calmly set down as absolute truths. Every generation has known many things "that are not so," and even ours is no exception. Father Kircher was no exception to this rule, though he was far ahead of his generation in the critical faculty that enabled him to eliminate many falsities and illuminate half-truths in the science of his day.

Undoubtedly the most interesting of Father Kircher's scientific books is his work on the pest. With some considerations on its origin, mode of distribution and treatment, which about the middle of the seventeenth century gathered together all the medical theories of the times as to the causation of contagious disease, it discusses them with critical judgment and reaches conclusions which anticipate much of what is most modern in our present-day medicine. It is this work of Father Kircher's that is now most

often referred to, and very deservedly so, because it is one of the classics which represents a land-mark in knowledge for all time. It deserves a place beside such books as Harvey on the Circulation of the Blood, or even Vesalius on Human Anatomy. As we have seen, it is now quoted from by our best recent authorities who attempt seriously to trace the history of the microbic theory of disease, and its conclusions are the result of logical processes and not the mere chance lighting upon truth of a mind that had the theories of the time before it. In it Father Kircher's genius is best exhibited. It has the faults of his too ready credibility, and his desire to discuss all possible phases of the question, even those which are now manifestly absurd, has led him into what prove to be useless digressions. But on the whole it represents very well the first great example of the principle of inductive science to medicine. All the known facts and observations are collected and discussed, and then the conclusions are suggested.

It is very interesting to trace the development of Father Kircher's ideas with regard to the origin, causation, and communication of disease, because in many points he so clearly anticipates medical knowledge that has only come to be definitely accepted in very recent times. It has often been pointed out that Sir Robert Boyle declared that the processes of fermentation and those which brought about infectious disease, were probably of similar nature, and that the scientist who solved the problem of the cause of fermentation would throw great light on the origin of these diseases. This prophetic remark was absolutely verified when Pasteur, a chemist who had solved the problem of fermentation, also solved the weightier questions connected with human diseases. Before even Boyle, however, Father Kircher had expressed his opinion that disease processes were similar to those of putrefaction. He considered that putrefaction was due to the presence of certain *corpuscula*, as he called them, and these he said were also probably active in the causation of infectious disease.

He was not sure whether these *corpuscula* were living, in the sense that they could multiply of themselves. He considered, however, that this was very probable. As to their distribution he is especially happy in his anticipations of modern medical pro-

gress. While he considered it very possible that they were carried through the air, he gives it as his deliberate opinion, that living things were the most frequent agents for the distribution of the corpuscles of disease. He is sure that they are carried by flies, for instance, and that they may be inoculated by the stings of such insects as fleas or mosquitoes. He even gives some examples that he knew of in which this was demonstrated. Still more striking is his insistence on the fact that such a contagious disease as pest may be carried by cats and dogs and other domestic animals. The cat seemed to him to be associated with special danger in this matter, and he gives an example of a nunnery which had carefully protected itself against possible infection, but had allowed a cat to come in with the result that some cases of the disease developed.

An interesting bit of discussion is to be found in the chapter in which Father Kircher takes up the consideration of the problem whether infectious disease can ever be produced by the imagination. He is speaking particularly of the pest, but there is more than a suspicion that under the name pest came at times of epidemics many of our modern contagious diseases. Father Kircher says that there is no doubt that worry plays an important rôle in predisposing persons to take the disease. He does not consider, however, that it can originate of itself, or be engendered in the person without contact with some previous case of pest. With regard to the question of predisposition he is very modern. He points out that many persons do not take the disease, because evidently of some protective quality which they possess. He is sure, too, that the best possible protection comes from keeping in good general health.

A curious suggestion is that with regard to the grave-diggers and undertakers. It has often been noted in Italy, so Father Kircher asserts, that these individuals usually did not succumb to the disease, notwithstanding their extreme exposure when the majority of the population were suffering from it. Toward the end of the epidemic, however, at the time when the towns-people were beginning to rejoice over its practical disappearance, it was not unusual to have these caretakers of the dead brought down with the disease—often, too, in fatal form. Father Kircher con-

siders that only strong and healthy individuals would take up such an occupation. That the satisfaction of accomplishing a large amount of work and making money kept them in good health. Later on, however, as the result partly of overwork, during the time of the epidemic and also of discouragement because they saw the end of prosperous time for them, they became predisposed to the disease and then fell victims.

With regard to the prevention of the pest in individual cases, Father Kircher has some very sensible remarks. He says that physicians as a rule depend either on certain protectives which they wear as amulets which they carry. The amulets he considers to be merely superstitious. The sweet-smelling substances that are sometimes employed are probably without any preventive action. Certain physicians employed a prophylactic remedy made up of very many substances. This is what in modern days we would be apt to call a gun-shot prescription. It contained so many ingredients that it was hoped that some one of them would hit the right spot and prove effective. Father Kircher has another name for it. We do not know whether it is original with him, but in any case it is worth while remembering. He also calls it a " calendar prescription " because when written it resembled a list of the days of the month, or perhaps even of several months.

His opinion of this " calendar prescription " is not very high. It seems to him that if one ingredient did good, most of the others would be almost as sure to do harm. The main factor in prophylaxis to his mind was to keep in normal health, and this seemed not quite compatible with frequent recourse to a prescription containing so many drugs which were almost sure to have no good effect and might have an ill effect. It is all the more interesting to find these common-sense views because ordinarily Father Kircher is set down as one who accepted most of the traditions of his time without inquiring very deeply into their origin or truth, simply reporting them out of the fulness of his rather pedantic information. In most cases it will be found, however, that, like Herodotus, reporting the curious things that had been told him in his travels he is very careful to state what are his own opinions and what he owes to others and gives place to, but without attaching much credence to them.

It must not be forgotten that his great contemporaries Von Helmont and Paracelsus were not free from many of the curious scientific superstitions of the time, though they had, like him, in many respects the true scientific spirit. Von Helmont, for instance, was a firm believer in the doctrine of spontaneous generation and even went so far as to consider that it had its application to animals of rather high order. For instance, one of his works contains a rather famous prescription to bring about the spontaneous generation of mice. What was needed was a jar of meal kept in a dark corner covered by some soiled linen. After three weeks these elements would be found to have bred mice. Too much must not be expected then of Kircher in the matter of crediting supposedly scientific traditions.

It may seem surprising then that Father Kircher's book did not produce a greater impression upon the medical investigation and teaching of the day and lead to an earlier development of microbology. Unfortunately, however, the instruments of precision necessary for such a study were not as yet at hand, and the gradual loss of prestige of the book is therefore readily to be understood. The explanation of this delay in the development of science is very well put by Crookshank, who is the professor of comparative pathology and bacteriology at King's College, London, and one of the acknowledged authorities on these subjects in the medical world. Professor Crookshank says, at the beginning of the first chapter of his text-book on bacteriology, in which he traces the origin of the science, that the first attempt to demonstrate the existence of the *contagium vivum* dates back almost to the discovery of the microscope.[1]

"Athanasius Kircher nearly two and a half centuries ago expressed his belief that there were definite micro-organisms to which diseases were attributable. The microscope had revealed that all decomposing substances swarmed with countless micro-organisms which were invisible to the naked eye and Kircher sought for similar organisms in disease, which he considered might be due to their agency. The microscopes which he describes obviously could not admit of the possibility of studying or even detecting the micro-organisms which

[1] *A Text-Book of Bacteriology.* Including the Etiology and Prevention of Infectious Diseases. By Edgar M. Crookshank. Fourth Edition. London, 1896.

are now known to be associated with certain diseases; and it is not surprising that his teaching did not at the time gain much attention. They were destined, however, to receive a great impetus from the discoveries which emanated not long after from the father of microscopy, Leeuwenhoek."

This reference to Kircher's work, however, shows that more cordial appreciation of his scientific genius has come in our day, and it seems not unlikely that in the progress of more accurate and detailed knowledge of scientific origins his reputation will grow as it deserves. With that doubtless will come a better understanding of the true attitude of the scholars of the time, so many of whom were churchmen, to so-called physical science in contradistinction to philosophy, in which of course they had always been profoundly interested. The work done by Kircher could never have been accomplished only for the sympathetic interest of those who are falsely supposed to have been bitterly opposed to all progress in the natural sciences, but whose opposition was really limited to theoretic phases of scientific inquiry that threatened, as has scientific theory so often since, to prove directly contradictory to revealed truth.

New York City. JAMES J. WALSH.

SACRED VESTMENTS.

A.—Form and Use.

I.—THE AMICE.

(*Amictus, Humerale, Anabolagium.*)

1. The amice is a piece of linen cloth, rectangular in form, from 2½ to 3 feet long, and from 1½ to 2 feet wide. At each of its two upper ends a narrow band is attached. These bands need to be sufficiently long to be passed under the arms, around the back, and then to the front, where they are tied at the waist.

2. In the early Church the amice served as a covering merely for the neck; after the tenth century it was made to cover the head as well as the neck; in the sixteenth century, after the introduction of the biretta, it became again a sort of neckerchief, although some of the religious orders retained the ancient use, by

which it was made to cover the head in going to the altar. A vestige of its use as a covering of the head is, moreover, found (*a*) at the ordination of a subdeacon; (*b*) in the rubric which prescribes the manner of putting on the amice;[1] and (*c*) in the form of prayer recited when vesting with it: "*Impone, Domine, capiti meo galeam salutis,*" etc.

II.—The Alb.

(*Alba, Camisium, Tunica linea, Tunica talaris.*)

1. The alb is a wide, loosely-fitting garment which envelops the whole body. It should be sufficiently long to reach, when adjusted around the waist, about ½ inch from the floor. The usual width at the bottom is about 108 inches in circumference. The sleeves are made wide at the shoulders and gradually decrease in width toward the hand, covering the cuff of the minister's cassock. The alb is tied at the neck.

2. The alb originally represents the loose, flowing undergarment of the Romans and Greeks, which the Church retained as a liturgical garment for all clerics, although it went into disuse among the laity. Since the twelfth century its use has been reserved for clerics in major orders, and only at certain functions.

III.—The Cincture.

(*Cinctorium, Zona, Balteus.*)

The cincture is a cord, tied around the waist, to keep the alb in its proper place. It may be used single or double, but should be of sufficient length to encircle the waist of the wearer, so that when tied below the breast both ends reach down to the feet. Its form is that of a cord; not a band or belt-ribbon.[2] There is usually a tassel attached to each end.

IV.—The Maniple.

(*Manipulus, Mappula, Sudarium, Mantile.*)

1. The maniple is a small strip of cloth, worn during certain functions by the sacred ministers on the left arm between the wrist

[1] *Missale Rom.*, Ritus celebr., Tit. I, n. 1.

[2] S. R. C., November 24, 1899, n. 4048, ad VI.

and elbow. It is fastened to the arm at the centre by a pin or by ribbons, and hangs down in equal lengths on both sides.

2. According to some authors it was originally a white handkerchief used for wiping the perspiration from the face and for drying the hands, lest the vestments and sacred vessels might be soiled or stained. Others derive its origin from a white towel with which the hands of the attendants at the altar were covered when they received the offerings of the people. In the tenth century it began to be enumerated among the ordinary sacred vestments, and in the twelfth century we find it used everywhere, not in the form of a handkerchief or towel, but rather as an ornament made of the same material as the stole or chasuble. It was then that the custom of handing it to the subdeacon at ordination was first introduced.

3. The rubrics do not prescribe the size of the maniple. Its whole length is properly about 36 inches and its width about 4 inches. About 8 inches from each end it gradually broadens to about 8 inches at its extremity. Both sides are stitched or tied together by a band, just below the arm.

V.—The Stole.

(*Stola, Orarium.*)

1. The stole is a long band of cloth, worn by a priest or bishop around the neck, and by a deacon over the left shoulder. When the alb is worn by the priest the stole is crossed on the breast, being kept in its position by the cincture. The deacon wears it over the alb or the surplice, on his left shoulder, lets one part of it pass over his breast, the other over his back, both ends being then fastened under the right arm with the cincture or tied together by bands or ribbons. A bishop wears it pendent on both sides without crossing it on the breast, whether he uses the alb or the rochet.

A linen collar is often attached to the neck piece, to keep the stole from being soiled by perspiration, and two bands or ribbons are sometimes tied on the inside at the neck, which are passed under the arms and fastened on the breast to keep the stole in its proper position.

2. Among the old Romans the stole was an upper garment worn by persons of distinction. Like the alb it enveloped the entire body, but had an ornamental stripe or border in front, from the neck down to the feet. When this garment went into disuse among the laity, the border was, according to some writers, retained by the Church as a mark of dignity. As a liturgical vestment it is a symbol of office, a sign of the ministry to be performed by those who preach (*orant*, i. e., *praedicant*); hence the stole, signifying a preaching garment or *orarium*, is used only by bishops, priests and deacons.[3]

3. The ends of the stole should, when placed around the neck and crossed on the breast, reach almost to the knee. It has the same width as the maniple, with the two extremities of similar form, and is about three times as long as the maniple.

The stole which is technically called the *preaching-stole* is worn pendent on both sides of the breast, and kept in position by a cord attached to both pendents at the breast. Both ends of the cord are frequently ornamented with a tassel.

When the sacred ministers assist at Mass in *folded chasubles*, the deacon doffs the chasuble before the Gospel and puts on over the ordinary stole another which is called *stola latior*. This stole is about eight inches wide and is tied by bands or ribbons under the right arm.

4. The use of the stole is—

A. *Prescribed:*

(1) in the administration of the Sacraments;

(2) in the performance of the sacramentals, *i. e.*, blessings, *asperges*, processions;

(3) at the exposition, reposition and carrying of the Blessed Sacrament, and whenever a vessel actually containing the Blessed Sacrament is to be handled;

(4) when a priest receives Holy Communion without celebrating.

(5) at obsequies, by the celebrant;

(6) as a general rule, as often as the rubrics prescribe its use.

[3] That the stole is the same as the *orarium* is evident from the *Pontificale Romanum*, when it says in the rubric at the ordination of a priest: "*Pontifex . . . reflectit orarium, sive stolam ab humero sinistro.*"

B. *Allowed:*

(1) by the priest when adoring the Blessed Sacrament exposed;

(2) when preaching.

C. *Prohibited:*

(1) during choir-service;

(2) by the assistant priest at Mass, except at the *first* Mass of a young priest, at which according to the custom of the place he may wear it throughout the Mass or assume it at the beginning of the Canon and lay it aside after the Communion;[4]

(3) by the preacher at a funeral;

(4) as a general rule, at all functions at which the rubrics do not expressly prescribe its use.

VI.—The Chasuble.

(*Casula, Planeta, Infula, Poenula.*)

1. The dress of the Roman clergy was originally that of the distinguished civilians generally. Both wore the *poenula*, or large cloak, which was sleeveless and without opening in front. The head was passed through an aperture made in the centre of the garment, and it was lifted in folds over the arms when the wearer required to make use of his hands.[5] After this dress went into disuse with the laity, it was still retained by the Church, and thus became a distinctly liturgical vestment.

2. The inconvenience which its original form caused in the performance of the liturgy, by reason of its impeding somewhat the free use of the arms and hands, thus exposing the Sacred Species to danger, brought about the following alterations:

(*a*) After the twelfth century we find that a slit was made on both sides of the garment, from the hands down to the end; and from the hands downward it was curtailed in width. This lower portion both in front and back was cut in the form of a spherical triangle coming to a point at the toes and heels respectively. The front was a little narrower than the back, so as to leave the arms and hands more room for action. This form of priestly garment is known as the *Gothic* chasuble.

[4] S. R. C., June 11, 1880, n. 3515, ad VII.

[5] Mgr. Duchesne, *Christian Worship*, Chap. XI, 1.

(*b*) Later, toward the sixteenth century, we find chasubles in which the slit on the sides begins at the elbows, the lower part being narrower and the chasuble itself somewhat shorter.[6]

(*c*) At the beginning of the seventeenth century we find that the slit begins a little below the shoulder, and both the front and back of the vestment is narrower than in the older garments.

(*d*) Toward the end of the same century the chasuble began to take the shape which we see at present. The slit began at the shoulder; the ends were semicircular, instead of triangular, in form; both the front and back reached to the knees; in the back it fell from the shoulders in parallel straight lines, whereas in the front there was a curvature inward at the breast, to allow a more free play to the arms.

VII.—The Dalmatic.

(*Dalmatica, Colobium.*)

1. The dalmatic was originally a long loose tunic, reaching to the feet. It had no opening in front, except one at the top large enough for the head to pass through. The sleeves were wide and reached down to the wrists. It was white, with a broad band of violet or crimson falling from the shoulders down, both in front and behind. In the fourth century it went into disuse among the laity, but was retained in the Church, and thus became a liturgical vestment. Gradually it was made shorter, the sleeves being widened and adorned with a band or strip of some precious material.

2. In the twelfth century we find it made with a slit on both sides from the sleeves down to the bottom, and the lower portion, before and behind, increased in width toward the lower end.

3. Pope Sylvester was the first who prescribed the wearing of the dalmatic by the deacons of Rome; at the beginning of the sixth century we find Pope Symmachus granting a like distinction to the deacons of Arles; about the ninth century its use by deacons became general. Before this time the deacons had usually worn the alb and chasuble.

[6] St. Charles, *Instruct. Suppellect. Eccl.*, Lib. II, Pars II. *De Planetis.*

VIII.—The Tunic.

(*Tunica, Tunicella.*)

1. The tunic had originally the same form as the dalmatic, differing from the latter only slightly in length and ornament. It passed through the same stages of change as the dalmatic, and was similar to the latter in all respects, except that its sleeves were *regularly* longer and narrower.[7] With us, however, the custom prevails of having the dalmatic and tunic of exactly the same size and measure.

2. It is likely that as soon as the dalmatic came to be the distinctive liturgical dress of the deacons, the tunic was given to subdeacons, first in Rome, then in other individual churches, and probably about the thirteenth century in the whole Church. Before this time the subdeacon usually assisted, vested in alb only, or in alb and chasuble.

The bishops use at Pontifical Mass both the dalmatic and tunic under the chasuble to indicate that they possess all sacred orders in their plenitude.

IX.—The Folded Chasuble.

(*Planeta plicata.*)

1. The *Rubricae Generales Missalis*[8] indicate that the dalmatic and tunic are used by the deacon and subdeacon when assisting the celebrant at Solemn Mass, in Processions, and at Blessings, except at the Mass *de tempore :*

(1) on Fast days (except the Ember days of Pentecost);

(2) on the Sundays and ferials of Advent (except *Gaudete* Sunday and the Vigil of Christmas);

(3) on the Sundays and ferials of Lent (except *Laetare* Sunday, Maundy Thursday, and at the blessing of the Paschal Candle and at Mass on Holy Saturday);

(4) at the blessing of candles and the procession on February 2d; the blessing of ashes on Ash Wednesday; and the blessing of palms, and the procession on Palm Sunday.

[7] *Caerem. Episc.*, Lib. I, cap. X, n. 1.

[8] Tit. XIX, n. 5.

On these days, in cathedrals, in collegiate and abbatial churches, in the more prominent churches of Religious Orders,[9] and in parish churches,[10] instead of the dalmatic and tunic, the *folded chasuble* is to be used.

2. Originally, the chasuble, which covered the whole body, was the dress, not only of the celebrant, but also of the ministers. The latter rolled up the *front* part of the chasuble, so as to have their arms free, whilst the celebrant lifted the sides of his chasuble. To retain a vestige of this ancient discipline, the Church commanded the ministers at the altar during the penitential seasons to use the chasuble, but to fold inwardly the anterior part on the breast.

3. The subdeacon puts off the folded chasuble before receiving the book of the Epistles, and resumes it when he has received the celebrant's blessing after the Epistle. Before taking the book of Gospels, the deacon puts off the folded chasuble, and either lays it folded on his left shoulder over the stole, or places the *stola latior*[11] over the regular stole. After the Communion, having carried the missal to the Epistle side, he takes off the *stola latior* and resumes the folded chasuble.[12]

4. That the sacred ministers may assist either in albs or in folded chasubles, in smaller churches, is evident from the fact that the decree which forbade the use of the latter is expunged from the last edition of the Decrees.

Instead of folding the chasuble, one-third of the lower anterior part of a chasuble may be cut off.

X.—The Veil.

(*Velum humerale seu oblongum.*)

1. The veil—used by the subdeacon at Mass to carry the chalice to the altar and to hold the paten before his face from the Offertory to the end of the *Pater noster*—is employed in solemn Masses celebrated in any color other than black. The veil has the same color as the vestments.

2. The humeral veil used for carrying the Blessed Sacrament or at Benediction is to be of *white* color.[13]

[9] *Ibidem*, n. 6.

[10] S. R C., April 23, 1875, n. 3352 ad 7.

[11] *Vide supra*, The Stole, n. 3.

[12] *Rubr. Gen. Miss.*, Tit. XIX, n. 6.

[13] *Ibidem*, Lib. II, cap. XXXIII, n. 14; S. R. C., March 26, 1859, n. 3086, ad V.

3. These veils are about 8 feet long and from 2½ feet to 3 feet wide. They may be ornamented, and are fastened on the breast by two silk ribbons, or by a clasp of gold or silver, or of gilt or silvered material.

XI.—The Cope.

(*Cappa, Pluviale.*)

1. When the cope is spread out at full length it forms a perfect semicircle, measuring in the middle from the top to the bottom about 5 feet, and along the straight line about 10 feet. Along this straight edge there is a band, called the *orphrey*, about 8 to 10 inches wide.

2. It is fastened on the front by a clasp, or by a square or oblong piece of the same material, with loops and knots.[14] According to the Roman custom, there is a hood about 1 foot 8 inches wide and 2 feet deep suspended from the centre of the orphrey.

3. The cope is used (1) in processions; (2) at blessings which take place at the altar; (3) at the *Asperges* on Sundays before Mass; (4) at the absolution of the dead after Mass; (5) at Solemn Lauds or Vespers; (6) at Benediction of the Blessed Sacrament.

4. When a cope cannot be had, all the blessings which take place at the altar are performed with alb and stole—*i. e.*, without the chasuble. When the cope is used, the maniple is laid aside, except on one occasion—*i. e.*, when on Palm Sunday the palms are blessed in small churches without the assistance of a deacon and a subdeacon, the celebrant puts on the maniple after having given the *Asperges* and retains it until he has finished the gospel found in the ceremony of the blessing.

5. It is not a distinctly sacerdotal vestment, for it can be used by the chanters at Vespers and other services. Its name comes from *cappa* (*capoch*), by which it was known in the seventh century, but since the tenth century it is called in the Liturgy the *pluviale*, on account of its use in processions as a protection against the weather, consisting as it did of a cloak for the covering of the

[14] The *Pectorale* or *Formale* or *Morse*, a large clasp, round or oval in shape, made of gold, silver, copper, or wood overlaid with one or other of the precious metals, and sometimes ornamented with precious stones, used for fastening the cope, is used only by Bishops. S. R. C., September 15, 1753, n. 2425, ad IX.

body and a small hood over the head. This hood appears at present only as an ornament.

XII.—The Surplice.

(*Superpelliceum, Cotta.*)

1. The surplice is a garment of white linen worn over the cassock. Down to the twelfth century a long linen robe reaching to the feet was worn by everyone who took part in the ecclesiastical services, from the lowest attendant up to the Roman Pontiff. According to most authors it was called surplice (*superpelliceum*), because it was worn over a dress of fur (*pelliciae*), used to protect the wearer from the cold and damp during the long offices in church. To slip it on the more readily it began to be widened, particularly about the sleeves. By degrees it was made shorter. The sleeves are wide and usually reach to the hand.

2. It has either a round or a square opening at the neck, or a short slit above the breast with ribbons or button to fasten it. It ought to be full and ample so as to hang on the wearer in the manner of a graceful garment.

XIII.—The Rochet.

(*Rochettum.*)

1. The rochet is a modification of the surplice, and differs from the latter in this that it has narrow sleeves covering the arms down to the hands. It is not, strictly speaking, a sacred vestment,[15] but rather a garment of dignity or superiority. Hence it is used by the Roman Pontiff, cardinals and bishops of the secular clergy, domestic prelates and others by apostolic privilege.

2. Although bishops *de jure* use the rochet in the administration of the Sacraments, it is not to be used in the administration of sacramentals by those who only *ex privilegio* have the right to wear it. Hence, whenever the surplice is prescribed, either the surplice alone is to be used, or if the rochet is retained the surplice must be donned over it.[16]

[15] S. R. C., Jan. 10, 1852, n. 2993, ad V.

[16] *Missale Rom.* Decree of Urban VIII, 1634; S. R. C., Jan. 10, 1852, n. 2993, ad V; March 23, 1882, n. 3542, ad I.

B.—Material and Ornamentation.

1. The *amice* is made of pure white linen or hemp ;[17] the bands may be made of linen, silk or other material of any color. The lower part and the sides may be ornamented with lace and there should be a cross[18] in the centre or at the middle of the upper end. This cross is to be renewed if through wear or washing it is obliterated.

2. The *alb* is to be made of pure white linen or hemp ;[19] cotton or muslin is not the prescribed material.[20] The ribbons at the neck may be made of linen, silk or other material. It may be ornamented with narrow linen lace around the neck, and the cuffs and the part below the waist where it is tied with the cincture may be of linen lace, plain or in becoming figures.[21] The lace both of the cuffs and of the part below the waist may have an underlining of any liturgical (even blue) color.[22] The cuffs and the lower extremity of the alb, if it be wholly made of linen, may be embroidered with silk or linen thread of red, green, violet or blue color.

3. The *cincture* is made of linen, hemp, silk,[23] or wool.[24] It is usually white, but it may correspond in color with the vestment.[25] In some places, *e. g.* in Rome, on solemn occasions threads of gold are mingled with the threads of the tassels.

4. The material of which the *maniple*, *stole* and *chasuble* (also *folded*) should be made is not prescribed by the rubrics ; in general it is merely required that the sacred vestments be "*integra, et decenter munda, ac pulchra ;*[26] but by exclusion we may infer that these vestments should be made of silk, *e. g.*, plain silk, moire-antique, silk damask, silk velvet, etc., since they are not to

[17] S. R. C., May 15, 1819, n. 2600.

[18] *Miss. Rom.* Ritus celebr. Tit. I, n. 3.

[19] S. R. C., May 15, 1819, n. 2600.

[20] *Ibidem.*

[21] S. R. C., Dec. 5, 1868, n. 3191 ad V.

[22] S. R. C., July 12, 1892, n. 3780 ad V. *Ibidem*, Nov. 24, 1899, n. 4048 ad VII.

[23] S. R. C., Jan. 22, 1701, n. 2067, ad VII.

[24] *Ibidem*, Dec. 23, 1862, n. 3118.

[25] *Ibidem*, June 8, 1709, n. 2194, ad III.

[26] *Ibidem*, Tit. I, n. 2.

be of cambric, muslin,[27] or wool.[28] Pure linen is not excluded, but we find no mention of its use, either because it is not of a nature to retain the required liturgical colors, or because stuffs of richer material are deemed more suitable for the purpose.

The vestments may also be made of gold or silver cloth, but only on condition that the material be a woof of pure gold or silver thread,[29] apart from that which is silk.

For *poor* churches, material of silk threads, on a basis of cambric, wool, or linen, is tolerated.[30]

Attention must be drawn to the fact that the essential part of the sacred vestments is to be *woven* cloth; hence lace, needlework, etc., cannot be used.[31]

There is no objection to using for the making of sacred vestments the stuffs of secular garments, provided these are of rich material, clean, of silk, and possessing the qualities required by the rubrics.[32]

The accessories, *e. g.*, ornaments, lining, stiffening, borders, fringes, etc., may be made of any suitable and decent material. The vestments may be suitably ornamented with embroidery of flowers, and other sacred emblems;[33] or painted with images of saints.[34]

5. With regard to the ornamentations on the maniple and stole, the following may be noted:

(*a*) *Maniple.*—At the centre, which rests on the upper part of the arm, the maniple is ornamented with a cross, square in form, which the wearer kisses before assuming it.[35] It is customary also to ornament the centre of both extremities with the same kind of cross, although this is not prescribed.

(*b*) *Stole.*—At the centre, which rests on the neck, there is a small cross, square in form, which the bearer kisses before assuming the stole.[36] It is customary to ornament the centre of both

[27] *Ibidem*, Sept. 23, 1837, n. 2769, ad V, 3.
[28] *Ibidem*, June 23, 1892, n. 3779, ad I.
[29] S. R. C., April 28, 1866, n. 3145; Dec. 5, 1868, n. 3191, ad IV.
[30] S. R. C., March 23, 1882, n. 3543.
[31] *Nouv. Revue Theol.*, vol. XIX, 1887, pp. 338 and 339.
[32] S. Lig., Lib. VI, n. 376. [33] S. R. C., June 2, 1883, n. 3576 ad XV.
[34] *Ibidem*, March 30, 1885, n. 3628.
[35] *Miss. Rom.*, Ritus celebr., Tit. I, n. 3.
[36] *Miss. Rom.*, Ritus celebr., Tit. I, n. 3.

extremities with the same kind of cross, although this is not prescribed. At Rome these crosses are usually found at the point where the stole begins to increase in width. This applies also to the maniple, which, like the stole, may have a border of galloon.

The *stola latior*, used by the deacon in the Mass in which the folded chasuble is used, may be made of simple silk of a violet color. It need not be adorned with a cross at its centre, or at its two extremities.[37]

6. The ornamentation of the *chasuble* had various stages:—

(*a*) anciently, a narrow strip of precious material was attached both to the front and back, extending from the top to the bottom; frequently the opening at the top for the head of the wearer to pass through was bordered with the same material;

(*b*) in the Middle Ages another strip passed over the shoulders, and intersected the strips on the front and the back in the shape of a cross (*crux* ✝ *patibulata*);

(*c*) St. Charles[38] ordained that the chasuble should be adorned on the front and back with a cross (*crux* ✝ *immissa*);

(*d*) in the seventeenth century, the back was adorned with a simple column, and the front with a cross (*crux* ✝ *immissa*, or ⊤ *commissa*).[39]

7. The columns and crosses are either (1) simply outlined with gold, silver, or silk galloon, or (2) embroidered or painted on the vestment itself, or on any other material, and afterwards fastened to the vestment. In the latter case, they may be ornamented with the images of Christ and the saints, sacred emblems,[40] leaves, or flowers. Black vestments should not be ornamented with skulls, cross-bones, or other design of this nature, or *white* crosses.[41] The borders and the aperture at the top may be ornamented with gold, silver, or silk galloon.

[37] S. R. C., September 25, 1852, n. 3006, ad VII.

[38] *Instruct. Supellect. Eccl.*, Lib. II, Part II. *De Planeta.*

[39] This is at present the Roman custom, but the French custom is the reverse, *i. e.*, a column on the front, and a cross (*crux immissa*) on the back. In Spain the chasuble is usually adorned with a simple column on the front and back of the chasuble.

[40] Except those of the Sacred Heart and the Immaculate Heart of Mary, *individually* or *conjointly*. S. R. C., April 5, 1879, n. 3492.

[41] *Caerem. Episc.*, Lib. II, cap. XI, n. 1.

8. The material and general ornamentation of the *dalmatic* and *tunic* should correspond, as much as possible, with the celebrant's vestments.[42] The vertical stripes or broad bands of the original dalmatic, falling from each shoulder to the bottom before and behind, are still retained. Since the thirteenth century the custom obtains of joining these stripes, above and below, by horizontal bands. The extremity of the sleeves is adorned with a similar band. Since the close of the sixteenth century it became common to fasten to the shoulder parts a cord with tassels hanging down on the back.

The bishop's dalmatic and tunic are made of rich, pliable silk, embroidered with gold or silver edgings.

9. The *humeral veil* is also made of pliable silk.[43] It may be adorned in the centre with some sacred design or emblem, and the lateral ends usually have fringes.

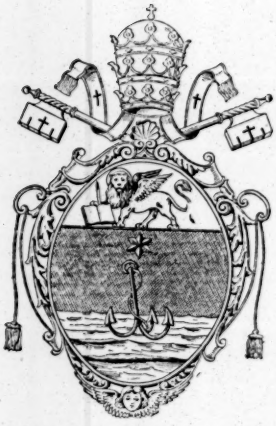
10. The material of the *cope* is the same as that of the other sacred vestments. The *orphrey* (the two bands down the front of the cope) is usually made of other material than that of the cope, which may be elaborately ornamented in silk, gold or silver embroidery, or with precious stones. Sometimes these bands are merely delineated on the cope by having two strips of silk or gold galoon, about eight inches apart, affixed to it. The hood attached to the back is bordered with silk or gold fringe and may be ornamented with some sacred design or emblem.

11. The material of the surplice and rochet is not prescribed by the rubrics, probably because it is not considered an altar or sacrificial robe, but merely a choir dress. The proper material for these is linen, hemp, lawn, cambric, lace or any other white stuff of this kind. The sleeves and hem may be adorned with lace.

The lace of the sleeves of the *rochet* near the hand has usually an underlining, agreeing in color with the cassock of the wearer;[44] *scarlet* for cardinals, *deep red* for bishops, *violet* for prelates, black for all others, unless by special indult another color may be used.

S. L. T.

[42] S. R. C., May 31, 1817, n. 2578, ad IV.
[43] *Caerem. Episc.*, Lib. I, cap X, n. 5.
[44] S. R. C., July 12, 1892, n. 3780, ad V.



Analecta.

E S. CONGREGATIONE RITUUM.

I.

CONSUETUDO NON ADHIBENDI CONOPEUM ANTE TABERNACULUM SS.MI SACRAMENTI SERVARI NEQUIT.

Ab hodierno caeremoniarum magistro cuiusdam Ecclesiae cathedralis expostulatum fuit: An servari possit consuetudo non adhibendi conopeum quo tegi debet tabernaculum ubi asservatur SS.mum Eucharistiae Sacramentum?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, respondendum censuit: *Negative et serventur Rituale Romanum et Decreta.*

Atque ita rescripsit die 1 Iulii 1904.

L. † S. A. *Card.* TRIPEPI, *Pro-Praefect.*

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

LINGUA VULGARIS IN LITURGIA.

Hodiernus R.mus Archiepiscopus Utinensis Sacrorum Rituum Congregationi sequentia Dubia pro opportuna declaratione humillime exposuit:

I. In duabus paroeciis Archidioeceseos Utinensis extat consuetudo immemorialis, qua, in Dominica Palmarum, peractis Benedictione Palmarum et Processione, canitur Passio D. N. I. C. lingua slavica vulgari: quaeritur utrum huiusmodi cantus Dominicae Passionis tolerari possit in casu, aut saltem permitti ante Benedictionem Palmarum, vel immediate post Missam lectam?

II. In aliis duabus paroeciis consuetudo etiam immemorialis viget, qua in communione administranda extra Missam verba *Domine non sum dignus* recitantur lingua vulgari; et coram SS.mo Sacramento exposito eadem vulgari lingua canuntur litaniae lauretanae; quaeritur an, attenta vigente consuetudine, utrumque liceat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, respondendum censuit:

Ad I. "*Quoad primam partem, negative et servetur Rubrica Missalis, quae talem interruptionem non concedit, et post Benedictionem Palmarum praescribit: deinde celebratur Missa; et quoad secundam partem, affirmative, accedente consensu Ordinarii.*"

Ad II. "*Negative et serventur Rubricae et Decreta.*"

Atque ita rescripsit, die 1 Iulii 1904.

L. † S. A. *Card.* Tripepi, *Praef.*

† D. Panici, *Archiep. Laodicen., Secret.*

III.

Quomodo facienda sit genuflexio a ministris, transeuntibus ante altare, a Consecratione ad Communionem.

Hodiernus canonicus caeremoniarum magister Ecclesiae metropolitanae Rhemensis, de consensu sui E.mi Archiepiscopi, sequentia dubia Sacrorum Rituum Congregationi, pro opportuna declaratione, humillime proposuit, videlicet:

I. Utrum canonici ante altare, in quo Missa celebratur, transeuntes a consecratione usque ad communionem, genuflexionem duplicem nempe utroque genu efficere debeant, an genu dexterum tantum usque in terram flectere?

II. Utrum idem modus genuflectendi servari etiam debeat a quolibet sacerdote qui, sive ad altare procedit Missam celebraturus,

sive redit celebrata Missa, transit ante aliud altare in quo tunc Missa celebratur et est inter consecrationem et communionem?

III. Utrum eodem modo genuflectere debeant ceroferarii qui ab altari discedunt post consecrationem, cum intorticia in sacristiam referunt et cum statim ad loca sua prope altare redeunt?

Et Sacra eadem Rituum Congregatio ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae omnibusque sedulo perpensis, rescribendum censuit:

Ad I. "*Negative ad primam partem, affirmative ad secundam.*"

Ad II. "*Negative et serventur Rubricae de ritu celebrandi tit. II, n. I.*"

Ad III. "*Genuflectant unico genu.*"

Atque ita rescripsit, die 20 Maii 1904.

L. † S. S. *Card.* CRETONI, *Praefectus.*

† D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

SUMMARIUM INDULGENTIARUM ARCHISODALITATI SSMI CORDIS IESU EUCHARISTICI IN ECCLESIA S. IOACHIM DE URBE EXISTENTI TRIBUTARUM.

Indulgentiae Plenariae.

1. Omnibus ex utroque sexu Christifidelibus die eorum ingressus in Archisodalitatem, dummodo vere poenitentes et confessi S. Synaxim sumpserint.

2. Omnibus Sodalibus, a primis Vesperis ad occasum solis:

a) Feriae V in Coena Domini,

b) diei festi SSmi Cordis Iesu,

si praefatis diebus uti supra dispositi aliquam ecclesiam vel publicum oratorium visitaverint ibique ed mentem Summi Pontificis oraverint.

3. Iisdem die anniversaria erectionis Archisodalitatis Romanae, dummodo uti supra dispositi respectivam parochialem ecclesiam a primis Vesperis ad occasum solis praedicti diei devote visitaverint ibique uti supra oraverint.

4. Iisdem Sodalibus, qui iuxta Archisodalitatis statuta semel saltem in unaquaque hebdomada per dimidium horae SSmum Sacramentum adorare consueverint, quatuor anni diebus, ab Ordinario semel designandis, quibus confessi ac S. Synaxi refecti ad mentem Summi Pontificis oraverint.

5. Iisdem Sodalibus, qui pariter semel in hebdomada per dimidium horae praescriptam SSmi Sacramenti adorationem peragere consueverint, atque uti supra dispositi ecclesiam seu oratorium ubi Sodalitas erecta reperitur visitaverint, ibique uti supra etiam oraverint a primis Vesperis ad occasum solis sequentium dierum:

a) Nativitatis D. N. Iesu Christi;
b) Paschatis Resurrectionis;
c) Adscensionis;
d) Pentecostes;
e) SSmi Corporis Christi;
f) Assumptionis B. Mariae Virg.;
g) Prima feria V Aprilis.

INDULGENTIAE PARTIALES.

1. *Bis centum dierum*, semel in die, Sodalibus, qui corde saltem contrito ac devote SS.mum Eucharistiae Sacramentum per dimidium horae quocumque anni die adoraverint.

2. *Centum dierum*, item semel in die, si corde pariter contrito ac devote sequentem orationem recitaverint: "Cor Iesu Eucharisticum, in nostro exilio solatium, da pacem Ecclesiae."

3. *Quinquaginta dierum*, pariter semel in die Sodalibus pro recitatione uniuscuiusque ex sequentibus precibus Jaculatoriis: (*a*) "Sit Cor Jesu Eucharisticum benedictum!" (*b*) "Cor Iesu Eucharisticum, miserere nobis!"

Omnes et singulae Indulgentiae superius memoratae, sunt etiam applicabiles animabus defunctorum in igne purgatorio detentis.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita praesens Summarium, ad examen revocatum, authenticum declaravit illudque typis mandari benigne permisit.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis, die 24 Novembris 1903.

L. ✝ S. ✝ FRANCISCUS SOGARO, *Archiep. Amidensis, Secr.*

E S. POENITENTIARIA.

CIRCA DETERMINATIONEM PAUPERTATIS PRO DISPENSATIONIBUS MATR., IN ITALIA.

Il Vescovo di Nicastro prega di volergli indicare la norma precisa che, in tante opinioni di vari Autori, debba tenersi nell' indicare lo stato di povertà o quasi povertà degli oratori per le dispense matrimoniali.

Che ecc.

Sacra Poenitentiaria ad praemissa respondet: Donec aliud a S. Sede non statuatur, standum decreto Benedicti XIV, dato per S. Congr. S. Officii fer. V die 25 Septembris 1754, iuxta quod, in ordine ad dispensationes matrimoniales, pauperes, in Italia, censendi sunt tum qui ex labore et industria tantum vivunt, tum qui aliqua possident bona, sed non ultra summam scutatorum romanorum 300 in capitali (idest libellarum 1612, 50). Fere pauperes autem ibidem ii dicendi sunt, quorum bona non excedunt in capitali summam scutatorum mille (idest libellarum 5735), a quibus tamen fere pauperibus modicum taxae augmentum exigi solet.

Datum in S. Poenitentiaria, die 20 Ianuarii 1904.

ALEXANDER CARCANI, *Regens.*
J. PALICA, *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES:

I. Rules that the Tabernacle veil be used, any custom to the contrary notwithstanding.

II. Answers that (*a*) the Passion on Palm Sunday is not to be sung in the vernacular, following the blessing of the Palms and the Procession; at the same time, with the consent of the Ordinary, it may be so sung before the blessing of the Palms or immediately after the Mass; (*b*) when Holy Communion is distributed outside Mass the "Domine, non sum dignus" may not be recited in the vernacular; neither is it permitted to sing the Litany of Loretto in the vernacular during the exposition of the Blessed Sacrament.

III. Ministers and servers, or priests on their way to the vestry from other altars after saying Mass, when crossing an altar between the time of the Consecration and Communion, genuflect on one knee only.

S. CONGREGATION OF INDULGENCES publishes a summary of plenary and partial indulgences that may be gained by the faithful who are members of the Archconfraternity of the Eucharistic Heart of Jesus attached to the Church of St. Joachim in Rome.

S. POENITENTIARIA gives the standard by which the "state of poverty" may be gauged, for purposes of marriage dispensations.

THE ABSOLUTION AT FUNERALS WITH MASS.

Qu. The custom largely prevails in this diocese at funerals, of having one priest sing the Mass and another give the absolution after the Mass. I believe there is some warrant for this; but recently a Jesuit Father made the statement here that it was absolutely against the Rubrics, and that the custom was being maintained merely because

it proved a great convenience in the distribution of honors at funeral functions where priests often wished to have part in the ceremonies because they were acquainted with the family of the deceased or wished to be considered so. Although there may be truth in this, I am not disposed to give up the custom, if it has any authoritative sanction in the Rubrics or decrees of the S. Congregation. On the other hand I do not wish to maintain any open violation of the liturgical precepts, or take part in their violation, if it is clearly established that this matter is wrong. I know that it is tolerated, but that does not make it right. Please give the full exposition of this matter according to ecclesiastical authority and oblige many readers who wish to observe the law when they know it.

EUCHARISTICUS.

Resp. The absolution at the bier must be performed either by the celebrant of the Mass, or by the Ordinary of the place in which the absolution takes place.

1. The absolution at the bier after Mass is considered in the Liturgy as a complement or appendix of the latter, for the *Rituale Romanum* says,[1] "*Finita Missa, sacerdos, deposita casula et manipulo, accipit pluviale . . . accedit ad feretrum . . . absolute dicit sequentem Orationem:* 'Non intres.'"

2. The S. R. C. decided, September 6, 1869, that a Vicar General in the absence of the Ordinary is not authorized to perform the absolution, if another priest has celebrated the Mass.[2]

3. The S. R. C.,[3] answering the question whether a priest other than the celebrant of the Mass might perform the absolution, says: "*Congruum* est ut absolutio fiat ab ipso celebrante." The same answer was given by the S. R. C., September 25, 1875, ad VII. This *congruum est* has been interpreted by some liturgists as if it allowed some discretion and implied no obligation; but such interpretation is unwarranted. What the S. Congregation meant was that it was obligatory, because it is becoming (*congruum est*) that the celebrant of the Mass should perform the absolution.

4. This appears from the entire context of decisions on the subject, for the same Congregation had answered before[4] *Negative*

[1] Tit. VI, cap. III, n. 7.
[2] See *Collectanea*, S. C. de P. F., n. 919.
[3] July 21, 1855, ad III.
[4] August 12, 1854.

to the question, "Utrum post Missam in die obitus alius sacerdos a Celebrante diversus accedere possit ad absolutionem peragendum." Now in the latest edition of the S. R. C., to eliminate all misunderstanding, the decrees under 2 and 3 above have been expunged, and to the last, 4, the following words were added: "Et hoc jure gaudere tantum Episcopum loci Ordinarium."

Hence only the celebrant of the Mass, or the Ordinary of the place in which the absolution takes place, can perform this ceremony.

The following reason for the latter disposition may be assigned: According to the Rubrics[5] the minister of the Mass and of the absolution should be the same. Whilst the Mass is a sacrificial act, the funeral rite and absolution as such are matters of jurisdiction, not of honor. Now the Ordinary enjoys jurisdiction in his whole diocese and may delegate a priest to celebrate the Mass according to the rule *Qui per alium facit, ipse facit*, and he may retain for himself the absolution at the bier. Since titular bishops *qua tales*,[6] protonotaries, canons, parish priests, do not enjoy this jurisdiction, but only a distinction which is honorary or delegated, they must either abstain from giving the absolution or should celebrate Mass to enjoy the right.

The ceremonies *before* Mass[7] may be performed by a priest other than the celebrant—first, because the Rubrics do not prescribe that the same priest perform these functions and the Mass; secondly, because there is no close connection between them and the Mass; and thirdly, because the S. R. C.[8] has so decided.[9]

JUBILEE COMMUTATIONS.

Qu. Regarding the present Jubilee it has been frequently said that the works prescribed by the Holy Father for gaining it may be commuted by the confessor outside confession. Thus in the May number of THE ECCLESIASTICAL REVIEW, which contains an excellent article on

[5] *Rituale Romanum*, l. c.

[6] S. R. C., May 9, 1893, n. 3798, ad II.

[7] Carrying of the corpse to the church, presiding at the procession, blessing the corpse, singing the *Subvenite* and presiding at the Office.

[8] July 21, 1855, n. 3035, ad III.

[9] See *Ephemerides Liturgicae*, Vol. XII, 1898, p. 226.

the Jubilee Requirements, it is said on page 529: "The commutation of works for gaining the Jubilee may be made by a confessor outside the confessional, provided the penitent recurs to the same confessor for absolution." In many parishes throughout the country, when the Jubilee was published, the same view was expressed.

May I be permitted to ask whether there is a sufficient foundation for holding this opinion, and whether the opinion itself may be safely followed in practice?

It is true that in some Jubilees, *e. g.*, that of the year 1865, the works prescribed could according to a Decree of the S. Penitentiary be commuted outside confession. It does not, however, appear that the same can be said regarding all other Jubilees. On the contrary, the S. Congregation of Indulgences (March 15, 1852) declared that the regulations set forth in the Constitutions of Benedict XIV, *Peregrinantes* and *Inter praeteritos*, are to be observed in every Jubilee, ordinary and extraordinary, except so far as the Sovereign Pontiff proclaiming a Jubilee may deem it expedient to depart from these regulations. Now in the Constitution of Benedict XIV *Inter praeteritos* (n. 63) it is expressly laid down: "*Non posse a penitentiariis ullas absolutiones, commutationes ac dispensationes dari extra actum sacramentalis confessionis.*" In the year 1886, when the S. Penitentiary was asked whether the commutations could be made outside confession, the answer was "*Non expedire.*" Then among the *Monita* given by Leo XIII for the Jubilee of 1900 was the following: "*Advertant absolutiones, commutationes, dispensationes, quarum ipsis potestas collata est, non posse a se exerceri extra actum sacramentalis confessionis,*" etc.

The modern theological writers treating of the power of commutation, as far as I have examined them, agree in holding that this power cannot be exercised outside confession without special concession of the Sovereign Pontiff.[1]

Now as regards the question of fact, has the present Sovereign Pontiff indicated in his Encyclical proclaiming the Jubilee that confessors may exercise the power of commuting outside confession?

The only portion of the Encyclical relating to commutation is contained in the two paragraphs, beginning with the words, "Confessariis autem," and "Insuper," respectively, in neither of which is this power expressed or implied.

[1] Cf. Noldin, *De Sacramentis*, N. 325; Aertnys, *De Indulgentiis*, N. 220; Genicot, *Vol. 2, N. 411;* Lehmkuhl, *Vol. 2, N. 552*, etc.

There have been several Decrees of the S. Penitentiary published this year for the Jubilee, but none of them touches upon this question. What then is to be done? Can we hold that a penitent, who applies for a commutation outside confession to a priest to whom he will afterwards make his Jubilee Confession, may be considered as having begun this confession? This view seems somewhat forced. Besides it would be at most a probable opinion; and it is not within the scope of probabilism to settle questions of Indulgences.

ENQUIRER.

Resp. There can be no doubt that the principle laid down by Benedict XIV holds good in the present as in the case of former Jubilee Indulgences. That principle asserts that the absolutions, commutations, and dispensations, granted in view of the Jubilee Indulgence, may not be granted outside or independently of the act of Sacramental Confession ("non posse exerceri extra actum sacramentalis confessionis").

In the application of this principle it becomes, however, a question whether, and how far, the different operations which constitute the *actus sacramentalis* must be immediately bound together in time and place. It is generally admitted by theologians, such as Lugo (*Disp.* XXV, n. 112) and Ballerini (*Opus theol. morale*, Vol. V, tr. X, Sect. V, c. 1, n. 534), that a confessor, having reason to alter the penance of a person who had confessed to him, may do so even when a considerable interval of time has elapsed since the actual confession, provided the confessor can recall the confession for which the penance is to be given or changed, at least in a vague or general way. The reason of this is that the act of commuting the penance is a judicial act which the confessor as judge may perform so long as he remains cognizant of the cause for which satisfaction has not been duly made. This judicial act is based upon a previous hearing in the confessional, and coincides with the sentence or absolution given by the confessor. The three operations of confession, absolution, and penance are, therefore, actually one sacramental act, the parts of which are accidentally separated in time and place.

This reasoning appears to apply in the present case, whenever the priest who commutes the obligations of the Jubilee acts in the capacity of confessor to the person who requires the commutation, although the actual confession and absolution do not take place

at the same time. The essential point is that the priest act as confessor and with reference to the confession of the penitent, whom he knows.

Practically speaking, such commutation must therefore follow the Jubilee confession, though not immediately; and it must be made by the confessor of the person who has heard the Jubilee confession, though not directly, because the commuted work for gaining the Indulgence may be indicated by any instrument or medium, since there is no question here of breaking the *sigillum* by implication in communicating the same through another person. The confessor, in this case, simply completes the exercise of the judicial power begun in the act of confession, and thus acts within the law which forbids that no commutation be made *extra actum sacramentalis confessionis.*

Where this union of the judicial elements of the sacramental act is wanting, either because the priest does not know the penitent, or does not recall the confession made to him, the case is different. Here the priest lacks the power to commute, not because the fulfilment of the Jubilee requirements is directly dependent on the state of the penitent's conscience, but because the faculties which the confessor has received for a particular case are limited to the Jubilee confession.

For a like reason the commutation of the Jubilee obligations might be made even before the actual Jubilee confession, if made with reference directly to that sacramental act,—although it is not in every case clear that a moral connection can be established between the exercise of jurisdiction before the confession and the act of absolution in the confessional. The solution of the doubt in every case depends upon the extent to which the commutation may be considered as part or complement of the sacramental act, which act, as has been said, is not circumscribed merely by a time and place limit, but by the *judicial* exercise of the confessor's faculties.

THE JUBILEE VISITS TO SEMINARY OR CONVENT CHAPELS.

Qu. Could not the Jubilee visits be made to the chapel in those institutions which are outside the ordinary jurisdiction of the parish priest and where there is a resident chaplain? In some cases these

chapels are semi-public oratories having quasi-parochial service, inasmuch as the resident priests administer the Sacraments to the attendants generally.

Resp. Ordinarily and under the terms of the Encyclical, religious and members of seminaries or similar institutions are bound to visit the cathedral in the diocesan city, or the parish church, or the principal church of their locality, according to the circumstances already discussed in these pages. [See April, May, August, September, and October numbers of THE ECCLESIASTICAL REVIEW.] The mere fact of a separate chaplain's service does not exempt an institution from parochial jurisdiction.

But where an institution like the seminary or convent is definitely exempted from the parish authority, so as to constitute itself under episcopal sanction a quasi-parish within the limits of which all the Sacraments may be administered, the inmates cannot be said to belong to the local parish outside the institution, and hence are not obliged to go to the church representing that parish. Their church or chapel, even if not properly a parish church, is the principal church or chapel outside the regular parish limits or of the locality in which they dwell. It depends of course on the Ordinary to define this separate jurisdiction in particular cases where usage has not already defined it.

However, in cases where the members of a community would find it a serious inconvenience to go to the parish church from the jurisdiction of which their own chapel is not exempt, there remains the alternative of obtaining a commutation of the visits for each member individually from the confessor. This method has the sanction of a Decree from the S. Poenitentiaria, April 24, 1886.

"MONIALES" AND THE PRESENT JUBILEE.

Qu. On page 389 of the October number it is stated that "to hear the Jubilee confession of religious for whom the bishop ordinarily appoints a special and regular confessor, it is requisite to have the bishop's special approval for hearing the confessions of religious."

Quandoque dormitat et bonus Homerus. Nuns with simple vows, even though at ordinary times they may be restricted by the bishop in the choice of a confessor, can, for their Jubilee confession, select

any confessor, secular or regular, approved for the hearing of confessions of both sexes in the place where the confession is made. A decision to this effect was given on January 2, 1900; also on March 30, 1901. "Moniales" must be taken in *stricto sensu*.

M. C. G.

Resp. A decision of the S. Congregation, April 3, 1904, applicable to the present Jubilee is given in our August number (page 161). It reads: "The restriction of selecting a confessor among those only who are approved for hearing the confessions of religious (*pro monialibus*) *extends to those* who not only live in community, but *have moreover a confessor designated by the Ordinary*, who regularly goes to them for the distinct purpose of hearing their confessions." This includes all religious having separately approved regular confessors.

JUBILEE QUERIES.

Qu. 1. Do *Cibus esuriales* prescribed by the Jubilee fast exclude the use of lard in preparing fish, etc., for the principal meal?

Resp. Lard may be used not only for preparing the principal meal, but for the collation also. (*Decr. S. Poenit.*, 16 Jan., 1834.)

Qu. 2. If the principal meal be taken about 12 o'clock, and a collation in the evening, may a small piece of bread and a cup of tea or coffee be taken in the morning?

Resp. Yes; (*Decr. S. Poenit.*, 21 Nov., 1843)—"non esse inquietandos qui talem usum sequuntur."

Qu. 3. Is it necessary that the visits be made in one's own parish church?

Resp. Yes. Such is the obvious reading of the Encyclical.

Qu. 4. May Philadelphia Catholics make their Jubilee visits in Cape May, Atlantic City, etc., if they are spending a few weeks in those places?

Resp. If they have the permission of their Jubilee confessor, whose duty it is to weigh the reasons for not making the Jubilee at home; or if the few weeks are equivalent to establishing a

temporary domicile, which would make the local church of residence the quasi-parish church for the season. Otherwise one's own parish church is the place prescribed; for evidently the Holy Father wishes to animate the attachment to the pastoral centre and to the parish-life in all places where it might be flagging.

Qu. 5. Must a Catholic of the city where there is a Cathedral visit the same? What is the meaning of *si sit eo loci?*

Resp. Catholics inhabiting a city where there is a Cathedral (*si sit eo loci*), must visit the Cathedral. If there is no Cathedral in the Cathedral city, that is, if the Cathedral has been destroyed, or is for any reason inaccessible, or is only in process of being constructed, the principal church of the Cathedral city is to be visited. In any other town one's own parish church is to be visited, if there be one (*si sit eo loci*). In places where there are no parish churches but only mission churches (having no resident pastor) or chapels, the mission church or chapel may be visited or such church as the Ordinary may designate.

Qu. 6. May a Confessor commute the fast, or the other prescribed works, a day or so after hearing the penitent's confession, if the penitent should ask him to do so, outside the confessional?

Resp. For valid and well understood reasons, and *in ordine ad confessionem*, yes.

POSITION OF THE CORNER-STONE OF NEW CHURCHES.

Qu. Will you please state what is the proper position of the corner-stone for a new church? In some cases I have seen it placed at the corner where the sanctuary is to be; in most cases, however, it is inserted in the front façade at the corner where it can be seen, some feet above the ground, with an inscription of the title of the church and the year of its erection.

Resp. The *Ritual* and *Pontifical* defining the *Ritus Benedictionis et Impositionis Primarii Lapidis pro Ecclesia aedificanda*, whilst they do not state the precise position of the corner-stone, seem to indicate that it is to be located in the foundation of the building and near the place of the altar, that is, the sanctuary, (*ubi per sacerdotem crux pridie figatur*). Leading authorities on

the Rubrics agree in this. Thus Martinucci (Lib. III, c. XV), Baruffaldi (Tit. LXXI, n. 32), and De Herdt (Vol. III, §298, n. 10) state that the corner-stone should be placed (on the Gospel side, *Martinucci*) where the walls of apse and transept meet, so as to verify the words "utrumque junxit angulum" which occur in the hymn of the *festum Dedicationis* (Baruffaldi). Hence the position in an ordinary cruciform church-edifice would be as indicated in the following diagram:

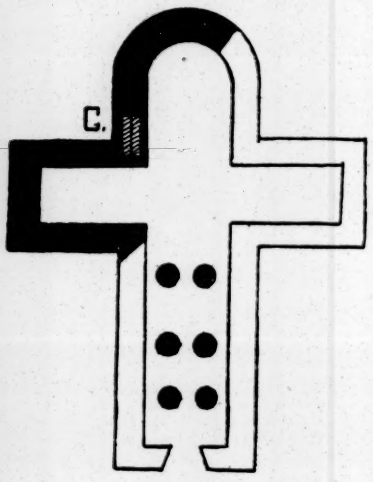


FIG. 1.

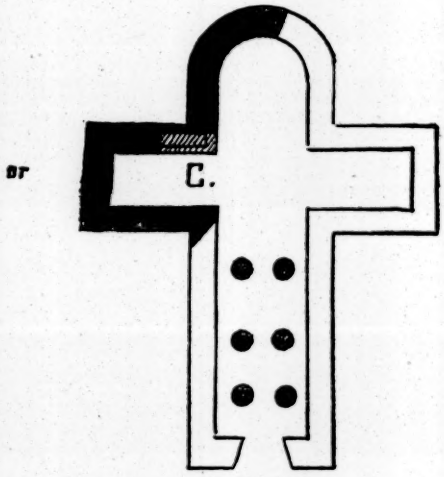


FIG. 2.

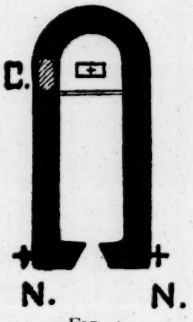


FIG. 3.

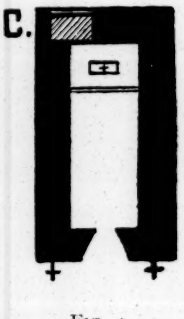


FIG. 4.

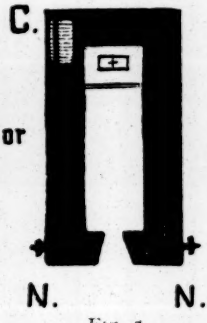


FIG. 5.

Van der Stappen (Vol. IV, n. 341) agrees with the above-mentioned authorities, stating that the corner-stone is to be placed on the Gospel side, even if the construction of the church does

not form an angle at the point where the walls meet. (See Fig. 3.) If the building is simply a square edifice the corner-stone is placed at the angle indicated by C (Figs. 4 and 5), and *not* at the front corners N, "nec quaeratur angulus a parte illa ecclesiae ubi janua."

From the words *fundamentalis* and *primarius* in the Ritual and Pontifical it is also quite plain that the corner-stone should be a real foundation stone, the first, as it were, laid in the ground. The foundation is, according to Van der Stappen (*l. c.*), the stone-work that does not appear above the ground on the outside of the walls. The words "Parietes ecclesiae in superiori parte, *et in fundamentis* cum aqua benedicta aspergit" imply that this *fundamentum*, although not visible on the outside of the church can be easily approached from the inside after the walls are raised.

As to the form of the corner-stone, Martinucci explains it as follows: It should be a rough-hewn block of stone having the dimensions of about one foot square. This is to be inserted into a larger block forming part of the foundation wall at the corner. Accordingly this latter block has a square cavity provided to hold the corner-stone blessed by the bishop and beside it there should be room for a small case of coins, parchments, etc., attesting the title and act of laying the corner-stone, etc. (usually placed in a glass vial so as to preserve them from destruction by damp, etc.). Into this cavity the actual corner-stone is placed together with the above-mentioned memoranda by the minister during the ceremony, and a slab of stone closes the opening, which is then cemented.

Hence there are in one sense two corner-stones, one large which is put in position by the masons, and afterward walled in by them; the other, a smaller stone which two clerics can carry and place conveniently for the act of blessing, to be inserted into the square hollow which is to contain it and the testimonials of the ceremony. Although Baruffaldi and Van der Stappen do not mention these details, they seem but reasonable, since it would ordinarily be impossible for two clerics to carry the stone from the table to the wall (as the ceremonial prescribes), if it be of the large size which a foundation-stone is supposed to have.

THE LESSONS OF THE FIRST NOCTURN.

Qu. Can you give any reason for the order observed throughout the year in the Lessons of the first Nocturn?

Resp. Pope St. Gregory VII prescribed the order of these Lessons as we use them at present, although long before his time there was a tradition which observed practically the same order. The Church had two objects in view in sanctioning the arrangement of the readings which she has made obligatory upon her clergy:

(1) that the whole of the Bible might be completely gone over within the course of a year;

(2) that in doing so there should be observed, as far as possible, a certain harmony befitting the character of the different seasons of the ecclesiastical year.

Since it is obvious that, whilst the books of the Bible should all be read in a cursory way, certain portions might at times have to be omitted on account of the limited space allotted for the Lessons, the general rule was observed that the beginnings of all the books should be read and so much of the contents of each as to give a general résumé of each book, whenever the whole of it could not be read, at any season of the ecclesiastical year.

The Gospels were not included in the distribution because they are read at Mass and assigned with their exposition to the third Nocturn. From the reading of the Old Testament are omitted: Ruth, Judges, Paralipomenon, Esdras, and Baruch. The Canticle of Canticles is also omitted, probably because it is read on the feast and during the octave of the Assumption of the Blessed Virgin.

The following may be given as reasons for the order:

1. *During Advent* the prophecy of Isaias is read because it in a special manner foretold the coming of Christ.

2. *From Epiphany to Septuagesima* the Epistles of St. Paul are read because the Apostle of the Gentiles did more than the other Apostles to make Christ known, or because he teaches us how to conform our life with that of Christ.

3. *From Septuagesima to Passion Sunday* Genesis and Exodus are read in which are described the creation of the world, the fall

of Adam, and the consequences of this fall, for which Christ the Redeemer is to suffer death and thus free us from sin and its slavery.

4. *During Passiontide* the prophecy of Jeremias is read, as he describes and laments over the sufferings of the Redeemer.

5. *After Easter* the Acts of the Apostles are read, for they describe the beginning of the Church and the fervor of the first Christians, as the fruits of Christ's Resurrection. Then the Apocalypse and the Epistles of the Apostles, " who with great power did give testimony of the Resurrection of Jesus Christ our Lord." [1]

6. *Immediately after Pentecost* the Books of Kings are read in which are foreshadowed the sufferings and persecutions of the Church after the coming of the Holy Ghost.

7. *During August* the Sapiential Books (Proverbs, Ecclesiastes, Wisdom, and Ecclesiasticus)[2] are read to teach us how to lead a Christian life.

8. *During September*, since *exempla trahunt*, Job is read as a pattern of patience, Tobias of prudence, Judith of fortitude, Esther of temperance.

9. *During October* the battles and victories of the Maccabees are set before our eyes, that we may be incited to fight against the enemies of a Christian life.

10. *During November* the prophecies of Ezechiel, Daniel, and the twelve Minor Prophets are read to prepare us for the consolations which the coming Messias is about to bring to us.

[1] Acts 4 : 33.

[2] During the Octave of the Assumption also the Canticle of Canticles.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Encyclopædia.**—F. Vigouroux has published the twenty-fourth fascicle of his *Dictionnaire de la Bible*.[1] We have referred to the publication repeatedly, and most of our readers, no doubt, have used the work extensively. We need but say that the erudite and scholarly character of the earlier parts of the work has been fully sustained in its latest accessions.—The *Biblical Encyclopædia* published by J. C. Gray and G. M. Adams consists of five volumes of Notes explanatory, homiletic, and illustrative.[2]—C. R. Barnes's *Bible Encyclopædia* contains information of a biographical, geographical, historical, and doctrinal character.[3]—A Dictionary of Catholic Theology may not claim to furnish information which has a direct bearing on matters Biblical; still, if a Theological Dictionary be complete, it may become almost indispensable to the Bible student. Such is the French *Dictionnaire de Théologie Catholique*.[4] Thirteen parts of the work have now been issued, containing 4286 columns of 650 words each, and still the alphabet is covered only as far as the word *Cajétan, i. e.*, up to the beginning of its third letter. It is truly one of the boldest of modern enterprises in dictionary-making. The work does contain a little theology technically so-called; but it deals chiefly with biography and geography. Neither the Antiquities of the Church nor the Sects are in this Dictionary; but the Saints, yet not all the Saints, are here. Adam is here as well as Augustine, and Abraham occupies twenty-two columns. Bossuet as many as forty. *Bulgarie* claims sixty-one columns, and *Cabale* heads a treatise as long as the article on *Cabala* in the *Jewish Encyclopædia*. In spite of such a liberal allowance of space for the more important

[1] Lit-Mahanéh, Paris, 1904, Letouzey, 4to.

[2] Cleveland, 1904, Barton. $12.50.

[3] New York, 1904. Eaton. $18.00.

[4] Par A. Vacant et E. Mangenot. Paris, 1899–1904, Letouzey et Ané; fasc. i—xiii; 5 fr. net, each.

subjects, it is the vast host of short articles that runs away with the space; but the short articles are done as well as the long.

Protestants are not to be outdone by Catholics in dictionary-making. The Rev. Charles H. H. Wright and the Rev. Charles Neil have edited *A Protestant Dictionary* which should have been called "A Dictionary of Protestantism."[5] Among the contributors we notice some of the most celebrated Protestant specialists: Conybeare and Margoliouth of Oxford, Mrs. Gibson of Cambridge, Cowan and Nicol of Aberdeen, Gray of Rome, Salmon of Dublin, etc. The work is almost ostentatiously Protestant, and, as was to be supposed, bristles with *ipse dixits*. It endeavors to expose whatever "Romish error" has crept into the great doctrines of Protestantism. At times, its expositions become quite ludicrous. The true Catholic character of the sacred vestments, *e.g.*, is distinguished from "their merely Roman Catholic." Again, the writers "believe that the Protestant is the most ancient faith, and that it will be the most lasting."—A third edition of Herzog's *Real-encyclopädie* is in the course of publication, and its twelfth volume has been issued.[6] It ranges from *Lutheraner* to *Methodismus*. Dr. Loofs, of Halle, is the writer of the last article, and we believe that Methodists will be quite content with his presentation of the subject. Probably the most important as well as the most interesting article in the twelfth volume treats of the *Messiah*. It is written by Professor von Orelli, of Basle, a moderate conservative author. He treats his often discussed but unexhausted theme with freshness and vigor.

The subscribers to the *Jewish Encyclopædia* are now in possession of its seventh volume.[7] The first word of the fifth volume is *Dreyfus*, the last *Goat;* the first word of the sixth volume is *God*, the last *Istria;* the seventh volume opens with the word *Italy*, and closes with *Leon*. These words give a fair idea of the range of the work. Whatever Jews have done, wherever Jews have been, whoever has deserved well or ill of Jews, all are here.

[5] Hodder and Stoughton. 8vo, pp. xv—832; 15s. net.

[6] Realencyclopädie für protestantische Theologie und Kirche. Begründet von J. J. Herzog. Dritte Auflage. Herausgegeben von D. Albert Hauck. Band xii. Leipzig, Hinrichs.

[7] The Jewish Encyclopædia. Edited by Isidore Singer, Ph.D., and others. Funk & Wagnalls.

The Bible is claimed as a matter of course; but such a topic as *Goat* is not merely Biblical. Rabbinical literature has considerable information to give about this subject; Job's goats killed the wolves which assailed them; goat's milk, especially the milk of the white goat, fresh from the udder, relieves the heart-ague. We know that in the Bible a goat remains a goat, whatever further developments he may have undergone at the hands of the Jewish Rabbis. Some of the subjects are done twice over, once by a critic, and once by an anti-critic. The writers appear to make an effort to "take no sides" throughout the *Encyclopædia*. It must be evident, however, to an impartial reader that this effort is not always successful. The article on the *Inquisition*, *e. g.*, makes terrible reading. Besides, the whole tone of the *Jewish Encyclopædia* seems to be far below our standard Christian Encyclopædias, whether Protestant or Catholic.

Dom F. Cabrol edits a Dictionary of Christian Archæology[8] The fifth fascicle of the first volume has been issued, and shows that the work is unrivalled for the student's purposes, and indispensable too. The magnitude of the work may be inferred from the fact that the fifth part of the first volume closes with a curious, half-pagan article on *Âme*, which is not finished in this part. It is richly illustrated, and of extraordinary antiquarian interest. The editor's staff is disproportionately small; only forty names are thus far announced. But the writers are very good. Monsignor Batiffol, Abbé Chabot, Professor Cumont, Monsignor Duchesne, Professor Fournier, Dom Leclercq, Professor Martin, Dom Morin, are among the number. Some of the articles are real monographs on their respective subjects. Africa, *e.g.*, fills exactly two hundred pages, and the page is very large, with double columns, while the type is small. This article is divided into five parts, each part forming a separate article by a distinct author.—During the course of the summer appeared the extra volume of Hastings' *Dictionary of the Bible*.[9] When the *Dictionary* was in the course of publication, the editor perceived that an extra volume would be necessary; for indexes must be added,

[8] Dictionnaire d'Archéologie Chrétienne et de Liturgie; Paris: Letouzey et Ané.

[9] Edinburgh: T. & T. Clark.

referring to subjects, texts, Hebrew words, Greek words, and to authors, together with the list of their respective contributions. But this is not all. The Bible cannot properly be understood without some knowledge of the religion of the Babylonians, Egyptians, and other nations, of the social and political life of Palestine, the condition of the Jews at the Dispersion, and the development of the religious thought in the period between the Old Testament and the New. Besides, maps must be added, presenting the ancient East, Asia Minor about 50 A. D., the chief routes of the Roman Empire, and the road system in Palestine. The question therefore arose whether the *Dictionary* could be enlarged so as to take in all of these subjects, or whether they should be gathered into a separate volume. The latter plan seemed preferable, and one extra volume appeared to give ample room for an adequate treatment of the various topics. Consequently, Professor Ramsay contributed articles on the Religion of Greece and Asia Minor, Roads and Travel in the New Testament, Numbers, Hours, and Dates; Professor Buhl discussed Roads and Travel in the Old Testament and New Testament Times; Professor Jastrow wrote on the Religion of the Babylonians and Assyrians; Professor Wiedemann, on the Religion of the Egyptians; Professor Kautzsch, on the Religion of Israel; Professor Garvie, on Revelation; Professor Bennett, on Wages; Professor Jastrow, on Races of the Old Testament; Professor McCurdy, on Semites; Dr. Drummond, on Philo; Mr. Thackeray, on Josephus; Mr. Fairweather, on Development of Theology in the Apocryphal Period; Professor Schürer, on the Dispersion; Professor Bartlet, on the Didache; Dr. Kenyon, on the Diatessaron, Sibylline Oracles, Agrapha and Papyri; other competent contributors wrote on Patristic Interpretation, Talmud, Trinity, Textual Criticism, Versions, etc. The editor has endeavored to be most judicious in the selection of subjects, as well as in the choice of the respective writers. For it is well known that certain subjects can be adequately treated only by one author, and he, in his turn, may be equipped for only one subject. It is owing to this principle that Admiral Blomfield has written the article on *Ships and Boats*.

2. **Archæology.**—Some of the publications that fall under this head belong to the *Babel-Bibel* discussion, others to the literature on the *Code of Hammurabi*, others again to Palestinian or Egyptian antiquities.

a. **Babel-Bibel Literature.**—Professor Delitzsch has published a pamphlet concerning the *Babel-Bible* question.[9] It is intended as a forerunner to his third lecture on the subject. He answers his critics, and defines his position more accurately. He denies that he derived Israel's monotheism from Babylonia; he promises to explain Moses from Babylonian sources; the primæval tradition and the sabbath are of Babylonian origin; all the rest has its Babylonian parallels, the idea of revelation not excluded.—C. H. W. Johns contributes a note on "Babylonian Monotheism" to the *Expository Times*.[10] In their quarrel about the tablet, which according to Delitzsch establishes Babylonian monotheism, Delitzsch has tactically silenced Jensen; this, at least, is the opinion of Mr. Johns, and this he says, he meant by his expression that Jensen found himself in a "humiliating" position with reference to the disputed tablet. The writer believes, however, that the Babylonian monotheism is far different from that of the Israelites. —Here belong too C. Bezold's *Babylonisch-Assyrische Religion*[11] in which is collected the literature concerning the subject which appeared in 1902 and 1903; the German edition of Prof. M. Jastrow's great work, *Die Religion Babyloniens und Assyriens:* F. Martin's *Textes Religieux Assyriens et Babyloniens;*[12] Hrozný's *Sumerisch-Babylonische Mythen von dem Gotte Ninrag*,[13] and several other technical publications.

A more interesting book has been published by Professor Curtiss[14] as a result of his four expeditions in Bible-lands. There is a principle that a conquering race is gradually absorbed into the native population of the country it occupies. Professor Curtiss applies

[9] Babel und Bibel. Ein Rückblick und Ausblick. Stuttgart, 1904, Deutsche Verlags-Anstalt; pp. 75.

[10] xv. 1, p. 44 f.

[11] *Arch. f. Religionswiss.*, vii, 193–211.

[12] Paris, Letouzey, xxviii—336.

[13] *Mitt. d. Vorderas. Gesellsch.*, viii, 5, 128.

[14] Ursemitische Religion im Volksleben des heutigen Orients; Leipzig, 1904, Hinrichs.

this to the religious ideas, whether Christian or Mohammedan, that have gained admission into the mind of the peasant of Syria. The Professor considers the latter as much a pagan as the wild Bedâwî of the desert. And this paganism is that of the remote past. Hence the Professor believes it to represent the religion of the early Semites. In the existing religious and moral ideas of the Syrian peasant, therefore, he finds the key to that primitive Semitic religion whose secrets Robertson Smith and Wellhausen have sought to unlock in another way.—Prof. R. D. Wilson finds only "a long line of opposition between the religions and the policy of the Hebrews and Babylonians, which extends from the time when Abraham was called out of Ur of the Chaldees . . . until in the Apocalypse . . . Babylon became the height and front of the offending against the kingdom of the God of Israel."[15] —Prof. König, of Bonn, contributes an article to the *Expository Times*[16] against a brochure published by Mr. Otto Weber.[17] König shows that the defenders of conservative views are not less scientific in their method of proceeding than the blind followers of Delitzsch and Winckler. He intimates that Weber estimates the health of a science by the amount of upheaval it occasions.—Lic. P. Volz admits the obligation of Israel to Babylon in the sphere both of culture and religion.[18] But the prophetic religion of Israel is a thing *sui generis*, and as little to be explained from the Babylonian notions as the form which the Faust legend assumed in the hands of Goethe can be explained by the crude, early legends, or the significant products of Greek art can be explained from rude antique models. On the whole, Volz finds that the monuments touch the periphery merely of Scripture, and not the centre. The most important information derived from them concerns the domain of profane history and civilization.

J. Nikel offers a popular guide for solving the Biblical problems that are urged upon us through the *Babel-Bibel* controversy.[19] He is especially felicitous in his review of the extravagances of

[15] *Princeton Theological Review*, April, 1903.
[16] July, 1904, p. 479.
[17] Assyriologie im Streit um Babel und Bibel.
[18] *Zeitschrift f. Theologie und Kirche*, 1903, pp. 193—233.
[19] Zur Verständigung über Babel und Bibel; Breslau, 1903, Goerlich.

Gunkel's exposition of Gen. i. In his hope as to the attitude of the critics toward the mythicism of Stucken and Winckler, Nikel is probably too sanguine.—T. G. Pinches writes on *Sapattu, the Babylonian Sabbath*,[20] maintaining that *šabattu* or day of rest was not the name of the Babylonian day known as *ud-hul-gal*, but of the fifteenth day of the month. This was called day of rest because the month in its middle comes to a point of rest, as it were. The Babylonians borrowed this idea from a non-Semitic people, and transmitted the name to the Hebrews, who transferred it to the seventh, or the unlucky day of the Accadians.—J. Selbst publishes a brochure in which he surveys the *Babel-Bibel* controversy as well as its literature.[21] He is conscious of the harm it has done, but rejoices at the active interest Catholic writers have shown in the question, and believes that their endeavors have been crowned with success.—The contributions of Zimmern,[22] Bezold,[23] Budde,[24] Hommel,[25] Nowack,[26] and Jensen,[27] we cannot consider in their full setting; the reader knows that the very name of these writers is a sufficient guarantee for the scholarship and the caution of their respective productions.

b. **The Code of Hammurabi.**—We have given the literature belonging to the Code of Hammurabi in the March number of this Review. We must confess that the subject is getting unwieldy; but the more important publications must be known. Winckler's edition of the Code must be secured by every student interested in the subject.[28]—Professor R. F. Harper publishes what may be called "The Student's Hammurabi."[29] Harper gives us in a handy

[20] Proceedings of the *Society of Biblical Archæology*, xxvi, 51–56.

[21] Babylonische Verwirrung; Mainz, 1904, Kirchheim.

[22] Keilinschriften und Bibel nach ihrem religionsgeschichtlichen Zusammenhang; Berlin, 1903, Reuther und Reichard.

[23] Die babylonisch-assyrischen Keilinschriften und ihre Bedeutung für das Alte Testament; Tübingen und Leipzig, 1903, Mohr.

[24] Was soll die Gemeinde aus dem Streit um Babel und Bibel lernen? Tübingen und Leipzig, Mohr.

[25] Die altorientalischen Denkmäler und das Alte Testament; Deutsche Orient Mission, Berlin, 1903.

[26] *Theol. Rundschau*, Oct.–Nov., 1903.

[27] *Literar. Centralbl.*, Dec. 12, 1903.

[28] Leipzig, Hinrichs.

[29] The Code of Hammurabi, King of Babylon, about 2250 B.C. London, 1904. Luzac.

form the complete text, transliteration and translation, with all that serves to make it intelligible. The edition will, no doubt, long continue to be the most useful handbook for students.—Professor Oettli considers the relation of the Code of Hammurabi to the Law of Israel.[30] He traverses much the same ground as Dr. Johannes Jeremias whose work has been reviewed in a former issue. Oettli is struck more by the contrast between the codes of Babylonia and Israel than by their agreement. What parallels exist between them are to be found on the Israelitish side chiefly in the Book of the Covenant, to a less extent in Deuteronomy, and least of all in the Priestly Codex. The reason for the last point may be found in the fact that the ritual codex of the Babylonians has not yet been discovered, while the Priestly Code of Israel is mainly concerned with the ritual.—A. Loisy has contributed a review of Jeremias' work on the Hammurabi Code to the *Rev. d'hist. et de litt. rel.*[31] The critic does not like to see asserted the superiority of the Mosaic Law over Hammurabi's Code without further proof. It is unfair to compare the authentic Hammurabi-Code with a non-authentic Mosaic Law.—According to Kohler and Peiser,[32] Hammurabi is the Amraphel of Gen. xiv; Hammurabi's tower is most probably related to the tower of Babel; the Code of Hammurabi is essentially more recent than the Mosaic Law. The second volume of the work will treat the subject philologically, and the third will contain all the contemporary documents.

c. **Egyptian Antiquities.** Manetho's first period of the united Egyptian monarchy extends from Menes to the end of the eleventh dynasty, comprising 2280 years, or, if the reigns of the kings included in it be added together, 2263 years. According to the Septuagint version, the period from the Creation to the Flood counts 2262 years, so that both the Greek translators and Manetho must have followed an extant Egyptian tradition. From the Flood to the migration of Jacob into Egypt, the Septuagint admits 1362 years. This brings us into the middle of the Hyksos

[30] Das Gesetz Hammurabis und die Thora Israels. Leipzig, 1903. Deichert.

[31] ix, 73 f.

[32] Hammurabis Gesetz, i; Uebersetzung, juristische Wiedergabe, Erläuterung. Leipzig, 1904, Pfeiffer; iii—146.

pharaohs.—Professor W. Spiegelberg has written a pamphlet in which he considers the life of Israel in Egypt in the light of the Egyptian monuments.[33] The author is the first to show how well the evidence of the latest Egytian discoveries can be made to fit the date in the reign of Merneptah to which tradition and historical criticism have long tended to assign the Exodus.—Professor Flinders Petrie publishes a vade-mecum for all those who go down to Egypt in our days.[34] They go down to dig, and this book tells them how to dig and to find. It shows us that a successful digger must be very wise and wide-awake.—Professor Schiaparelli has discovered the tomb of Nefert-ari, the favorite wife of Rameses II, in the valley of the tombs of the queens, at Thebes. The mummy of the queen has disappeared, the tomb is in a good state of preservation, the inscriptions are numerous and legible.—M. Legrain has found at Karnak a pit filled with statues of all ages from the sixth dynasty downward. One of the statues represents Usertesen III, of the twelfth dynasty; his features are Hyksos rather than Egyptian. There must, therefore, have been Asiatic blood in the royal house of Egypt long before the Hyksos invasion.—Another recent discovery regards the burial-chamber of the tomb of Queen Hatshepsu at Thebes together with the sarcophagi of the queen and her father, Ttothmes I. The mummy of the queen has not been found.

d. **Palestinian Antiquities.**—Dr. Sellin has just published his account of the excavations which he undertook for the Imperial Academy of Vienna at Tell Ta'annek, the ancient Taanach.[35] It is a most important monograph.—A new Society has come into existence for the exploration of Asia Minor; it is called *Die Deutsche Gesellschaft für die wissenschaftliche Erforschung Anatoliens.* Dr. Lohmann has written an introductory article entitled *Probleme der Orientforschung*, and Dr. Belck has issued a publication on the bilingual Vannic and Assyrian inscription of Keli-shin.

[33] Der Aufenthalt Israels in Aegypten im Lichte der ægyptischen Monumente. Strassburg, 1904, Schlesier & Schweikhardt.

[34] Methods and Aims in Archæology; Macmillan.

[35] Tell Ta'annek; Denkschriften d. k. Akademie der Wissenschaften in Wien, L. iv; Vienna, 1904.

Criticisms and Notes.

THE CATHOLIC FOREIGN MISSION FIELD and the Society for the Propagation of the Faith. By the Rev. J. Fréri, D.C.L., National Director, and the Rev. Jas. A. Walsh, Boston Diocesan Director of the Society for the Propagation of the Faith. Published by the Society. New York. Pp. 32.

THE WASHINGTON CONFERENCE OF MISSIONARIES. Being the Mind of the Missionaries associated with the non-Catholic Mission-Movement in the United States. Quarterly number of "The Missionary: A Record of Progress of Christian Unity." Pp. 191.

A GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. Their Environment, Forces, Distribution, Methods, Problems, Results and Prospects at the Opening of the Twentieth Century. Vol. I. By Harlan B. Beach, M.A. New York: Student Volunteer Movement for Foreign Missions. Pp. 571.

I.

There are three distinct classes who claim missionary support from Catholics in the United States:—the Indian and the Negro of our own land, for whom true religion means true culture; the alien races abroad, to whom the message of salvation is to be carried by the Society for the Propagation of the Faith; and lastly those who living with us in social intercourse and enjoying the same blessings of civilization are yet separated from us by a want of that full knowledge and beneficent influence of Christ's true Church which insure eternal happiness.

To say that one or the other class has the greatest claim upon our active solicitude is to imply that the development of charity is confined to single channels. Experience has demonstrated that the generosity of heart which leads our little children to put aside their mites for the redemption of exposed infants in China or Africa in order that they may be baptized, exhibits its later growth in the sacrifices which men and women make for the maintenance of religion at home and in the fervor that impels them to seek a vocation which means martyrdom abroad. The hand that opens to give is prompted, as a rule, by a heart that has no eyes for color or race or distance.

It is the need expressed by a call in the voice of Christ that is ever the impelling motive of Christian charity.

But it is well to note the methods which place the motives and impulses of Christian charity not only in an orderly grouping, but direct their permanent activity. When the inspired writer says of the Spouse of Christ, the Church, that charity has been *ordained* in her, he expresses not only a fact and a purpose, but also a manner which implies order and method. This order and method have been well exemplified in the action of the foreign missions, and it might be wise to turn attention not only to the excellent system represented by the Society for the Propagation of the Faith under its American leadership, but also to the sincere efforts of those who, whilst they lay claim to our Christian heritage, do not profess communion with the one true Church as it is in fact.

Father Fréri's work is known to most of our readers; the *Annals* for the Propagation of the Faith form a very interesting monthly chapter of the best Catholic magazine-literature in the United States, not only because it is historic truth, but because it is historic truth that illustrates the law of Christian love and of every virtue that goes with it. What can be done by a single diocesan director to sustain the work under national direction is shown by the report of Father James A. Walsh, whose heart is in the labor, and whose work we are sure gains the best hearts in Boston diocese not only for the support of foreign missions but also most effectively, if indirectly, for the permanent instilling of a noble spirit of religious charity into the community. There is an *esprit de corps* which makes men proud of inherited virtue, and leads them to maintain it through generations, even when the motives that originally inspired it have grown dim. It is so with charity, which even when it becomes mere philanthropy still brings graces into the circle which it seeks to benefit. Both of these priestly leaders, whose exposition of common missionary efforts in the United States is set forth in a separate pamphlet published by the *Society for the Propagation of the Faith*, have contributed to the discussion of the mission forces which met at Washington and a detailed report of which is found in the quarterly publication before us.

II.

For a proper appreciation of the Washington Conference it should be borne in mind that the missionaries represented by the Conference were not simply or exclusively members of Religious Orders whose

ordinary work consists in giving missions. In fact the larger proportion of priests interested in bringing the Catholic faith home to our non-Catholic brethren is of the secular clergy. It is true that besides the Paulists, with whom the movement originated, there were present at the Washington meeting Sulpicians, Marists, Franciscans, Passionists, Lazarists, Jesuits, and Josephites. But the principal speakers and the greater number were seculars. Bishop Maes, of Covington, presented the attitude of the Episcopate, many of whose members are also members of the Conference. The part of the diocesan clergy was ably set forth by Dr. Blessing of the Providence Apostolate. Dr. Dyer, president of St. Mary's Seminary, explained the part which the seminarist might be expected to take in the movement. Next came the parcelling out of the various fields to be cultivated. There were the missions to non-Catholics in general with whom Catholics come in constant social contact, a subject which Bishop Stang, of Fall River, was able to elucidate from his experience of years as founder and director of the Providence Apostolate. As supplementary to this topic might be regarded the addresses of Father Sutton on *Missions and the Regular Clergy;* Father Drury, of Kentucky, on *Missions among the Common People;* Father Martin, of the Cleveland Apostolate, on *Religion outside the Church;* Fathers Kelley, Mackay, and Temple on various phases of the work; Father Kress on the influence of the apostolate on public opinion; Dr. Kerby on *Socialism.* Besides these lectures, which detailed views and suggested measures of practical import, there were those that dealt with the local aspects of the situation. The most comprehensive talk on this subject was Father Thomas Price's *Localized Mission Work.* Then in the logical order follow Father O'Grady, of Mobile, on *The South as a Mission Field;* Father Busch, of St. Paul, on *Mission Work in the Middle West;* Father Callahan on the *Mountaineers of the South;* Father Drury on *Mission Bands in the South.* An important theme that comes home to priests in all parts of the States was that discussed by Father Griffin of the Pittsburg Apostolate: *Missions among the Slav and the Italian.* Our black brethren at home and abroad were spoken of in *Evangelizing the Negro* by the Josephite Father Carroll, and *Missions in Africa* by Father Lissner of the Lyons Missionary Community. Father Ketcham gave a comprehensive view of the present condition of our *Indian Missions.*

From this general survey of the subjects treated, and the men who spoke of them, it will be readily seen what an immense impulse the

missionary movement amongst us receives from the Conferences, so long as they are carried on in the present way, which makes for the elimination of petty separatist efforts and serves to consolidate the forces which, having one aim, should move toward it in simultaneous and combined, if not identical, lines of action.

Father Elliott, the veteran pioneer of the work, and Father Doyle, rector of the Apostolic Mission House, summed up the work accomplished as a basis for the immediate outlook into the American mission field. With that outlook is directly in line the new missionary establishment which is to serve as a sort of Normal Training School for those who will enter the field in future. It is a splendid idea, instinct with practical wisdom. The young priests whose capacities and desires lead them to offer their services for the work of evangelizing those who, with the flooding light near them, sit yet in darkness, because there is no one to open their eyes and bring them over, will find fatherly guidance, and thus be enabled to start with proper confidence, begotten of the experience of those who teach them, and to avoid many a mistake and sharp disappointment arising from mere untrained zeal and a misunderstanding of the real signs of success.

III.

And here we may learn from those who are, although they often would and need not be, our enemies. A genuine zeal for the dissemination of Christian truth has found its way into the hearts of young men and women outside the Church. The *Student Volunteer Movement for Foreign Missions* is but an outcome of the missionary activity of Protestants around us, such as one may daily meet in the members of the *Young Men's Christian Association*. They are generous; they are active; they are intelligent; their work is well systematized, and they are united in purpose, even where they differ in their profession of creed, yet they are surely apart from the Way, and they do not see us as we are, nor recognize the fair face of Christ's Church, which they judge only by her shadows. The volume by Mr. Beach, which we have placed at the head of this book-notice, gives us a glimpse of this double fact of true zeal and lamentable misconception. The Protestant forces are everywhere, but they look upon Catholic missionaries where they find them abroad as fostering superstition and caste interest. Thus of the Catholic Indians in Central America we are told that "when kneeling before Saint Michael they light two tapers, one for the dragon, the other for the archangel" (p. 75). It is pre-

cisely what we might hear from some Protestant in any part of the States who has incidentally seen Catholic devotion without understanding its meaning. Now, the mission work among Protestants at home must dissipate all such false and injurious notions, and the thousands who read Mr. Beach's volumes will learn that these statements about Catholic practice are false; and the missionaries who bring home such tales will be discredited by all honest folk. Thus will Protestants become Catholics in learning to understand and to reconcile the apparent contradictions which show the Church in the past as the fosterer of all that is great and beautiful and true, yet beset by apparent vices which, while she disowns them, falsely claim her as parent.

But we must unite in unselfish devotion, must labor without counting the present cost or the glory, must be wise in the use of every honorable means, and tolerant with the meekness and longanimity of the Sacred Heart of Jesus Christ.

TRANSITIONAL ERAS IN THOUGHT. With Special Reference to the Present Age. By A. C. Armstrong, Ph.D., Professor of Philosophy in Wesleyan University. New York: Macmillan Company. 1904. Pp. ix—347.

In a very vital sense every era of thought is transitional, for thought is a living thing that grows and changes, and every age is rooted in its predecessor, and flowers and fruits in its successor. Nonetheless, there are eras in the progress of human history that present phenomena of thought, belief, aspiration, endeavor, which stamp them as markedly transitional, as bearing their human freight from one plain of thinking and tendency to another widely different. Such eras are, as Professor Armstrong indicates, the Sophistic or pre-Socratic age in Greece; the period succeeding Aristotle, when the Greeks surrendered their political power to the Romans, sacrificing at the same time their intellectual and moral vigor; and later the parallel decline of Rome; the centuries of transition from the mediæval to the modern world; and the eighteenth century, especially its closing, in Western Europe. These eras the author before us singles out for interpretation with a view to discern their communality of type, their points of resemblance, in order from the principles thus educed to draw some conclusions respecting the present age, and to throw the light of past experience on actual problems and on safer ways of future thought and conduct. Obviously, this is no small undertaking, nor one without its dangers.

It supposes in the interpreter a comprehensive grasp of all the forces, intellectual, moral, religious, no less than social and political, at work in the several transitional periods, together with a clear insight into the sources, interaction, and resultants of all these subtle and intricately blended forms and groupings of human energy. It is, therefore, no slight praise of the book before us to say that it reflects this comprehensiveness and insight. The author's vision is both wide in range and distinct in detail. There is, however, one age which, as it seems to the reviewer, he has quite misinterpreted. He has apparently not understood the spirit of the Middle Ages, especially in their religious and philosophical life, nor has he accurately discerned the origin or meaning or real outcome of the Reformation Age which succeeded them. Possibly a certain mental attitude respecting this particular era, and probably, too, an easy reliance on historical sources that are somewhat belated, may have obscured an otherwise accurate perception and sound judgment. Passages not a few might be cited from the book in illustration of what is here meant. The following, however, is fairly typical and as such will suffice: "There was a time when the Papal Church had the opportunity, keeping the Reformers within its pale, by a revision of doctrine and the purification of morals, to retain its hold upon Western Europe and the land beyond the seas. But it knew not the time of its visitation and persisted in its attempt to conserve its former ways. So Luther was judged an unfrocked priest; the Council of Trent refused to do away with errors of belief and gave false doctrine a new claim upon the faithful; the Catholic Reaction, further, in its front the Jesuit band, reasserted the pontifical authority, maintained the Inquisition, in short assured the continuance of mediæval forms of faith and practice, certain more and more to alienate the sympathies of the modern mind" (p. 302).

Aside from utterances such as this, which obviously requires no comment and will do the instructed reader no harm, the author says many things that are commendable, and says them in a commendable way. The book compels the reader to think and holds him to it.

TRAITÉ DE DROIT NATUREL, Theorique et Appliqué. Par Tancrède Rothe, LL.D., Professeur aux Facultés Catholiques de Lille. Vol. IV. Droit Laborique. Paris: Larose, 22 rue Soufflot; Lecoffre, 90 rue Bonaparte. 1904. Pp. 792.

The present volume embodies an essential part of a system of applied ethics projected on large lines. To the natural duties which

man owes to God and himself, and to a part of those relating to his fellowmen, the three preceding volumes of the work have been devoted. Amongst the latter set of duties those bearing on domestic and civil societies and on marriage have been treated in the second and third volumes. The present volume is concerned about the rights of labor, whilst a fifth and a sixth volume are promised for the ethics of property, of contracts, and of reparation of injustices. Six goodly tomes should give fair space for the exposition of these subjects, and yet not too much in view of their delicacy, difficulty, and intricately complex ramifications and bearings.

It will be noted from the indication of the ground-plan just given that the author's arrangement of material differs somewhat from that usually found in works of the kind. It is customary to treat of property rights in connection with personal or individual rights, prior to taking up domestic, civil, and political rights and duties. There is, however, an obvious advantage in reversing this order, as does Dr. Rothe, and therefore in setting forth the ethical principles relating to social organisms, which have so much to do with the determination and definition of the individual's industrial and economic rights and duties. We say *determination* and *definition*, because the author is far from looking on society as the *origin* or source of man's personal rights and obligations. This conception of the logical priority in a limited sense of the society-concept dominates the treatment of labor rights in the volume at hand. The entire matter is here subsummed under the general topic *La Société de Services*. Society of service presents itself historically under four forms,—slavery, domestic service, intellectual work, and labor. Slavery and domestic service are here treated briefly, but with proportionate adequacy (pp. 1–107). The remainder of the present volume (pp. 108-787) is devoted to the third form of social service (intellectual work), and the same subject will absorb the next volume, the fifth. The lines of treatment are the following: (1) duties of intellectual workers; (2) duties owing to them; (3) intellectual work in the Christian economy; (4) the powers of Civil Government as such in regard to the society of intellectual services; (5) the power of the Church in this respect; (6) functionaries; (7) synthetic examination of French legislation relative to societies of intellectual services.

Two things strike one on surveying this programme,—first, the immense amount of space devoted to the juridic relations of intellectual work, and, secondly, the position assigned to them as against

those of labor, which has come to be regarded as predominately physical work. The author has his justifications for this somewhat unique arrangement and development of ethical theory, not the least potent of his motives being the one just suggested, viz., the mischievous tendency, in recent times especially, of identifying labor with muscular exertion. He has set himself therefore against this point of view by assigning to brain labor, the output of mental energy, both the precedence and lion's share of treatment. Besides, the principles which concern the juridic aspects of mental work having been expounded, their light will be seen to illuminate the corresponding aspects of physical labor.

The average reader may probably find the present volume somewhat discursive, and possibly prolix. If so, he should remember that the author appeals to special students of applied ethics and to professors, —classes that usually desiderate amplitude and thoroughness. To them the work will prove a mine of valuable and suggestive thought.

OUR LIFE IN PARADISE. By the Rev. E. A. Down, M.A. With an Introduction by the Right Hon. Viscount Halifax. London: Rivingtons. Pp. xxx—304.

Lord Halifax's name on the title-page of a book is sufficient guarantee that it will contain nothing "offensive to pious Catholic ears." That assurance is not falsified, to any appreciable extent, in the volume before us. His Lordship's Preface is in every way worthy of his name as a lover of the peace of Jerusalem who has done as much as any man living to break down the wall of separation between the Anglican Schism and the Catholic Church, by pleading for a recognition of Catholic doctrine in its true meaning, as distinguished from the distortions of hostile prejudice, on the part of members of his own communion. In the present case his efforts are directed toward the making plain, with a view to their adoption, of the Catholic doctrines of Purgatory and the Invocation of Saints. He shows with singular insight into the deep feelings of those mourning for the lately dead, and a touching tenderness for their suffering, that the Church of Christ makes the only sufficient answer to the questionings and murmurings of sorely striken hearts when she tells them, on the one hand, that death is but a passing episode—the door leading to a higher and an ampler life—and, on the other, that no one need despair of the ultimate happiness of any soul which has not "irrevocably broken

with God" here, resisting to the end every solicitation of His grace, since there is a place of cleansing and preparation, provided through Divine mercy, in the future life for those whose frailties prevent them from approaching at once the awful light of God's perfect sanctity. "It is only as we accept the truth of the Church's teaching and conform to her practice in regard to the dead, that we shall have reason . . . to despair of no one's salvation, and . . . not to canonize those who, far from being fit for heaven, need all our prayers, and all the help we can give them, to enable them to bear the sight of the face of Jesus Christ, and the awakened consciousness of their own sin."

Lord Halifax concludes this section of his subject with a few words of well-merited contempt for the fashionable "memorial services" which insincere sentiment has substituted for the solemn *Requiem* with "its cry for mercy, its appeal to the love which sought the woman who was a sinner, which welcomed the thief upon the Cross," and "its pleading of the one all-availing Sacrifice for the poor sinner now gone to his account."

He is equally at home in his treatment of the Invocation of the Saints. A quotation from *The Life of the Right Hon. W. E. Foster, M.P.*, on the homely *domestic* character of Catholic churches on the Continent, serves as a text for an instructive exposition of the article in the Creed, "I believe in the Communion of Saints," with its practical bearing on the life of the Christian here below. The Catholic is completely at home in his church, because it is to him in a very real sense the House of Invisible Friends as well as the Sanctuary of God. He has relationship and intercourse with the Saints before whose shrines he kneels "scarcely less intimate and familiar than that between (him) and the friends of this present life." In a passage of unusual eloquence Lord Halifax dilates on the encouragement, the sympathy, the consolation, afforded to the toiling wayfarer on earth, beset with temptations, half-dead with weariness, by the ever-present sense of his nearness to the great company of the blessed who have fought the good fight, and gained the crown of victory. "Were they," he asks, "called upon to suffer? So . . . were the blessed Saints now rejoicing in heaven. Did the purity and sanctity insisted on in the Gospel seem at times unattainable by mortal man? Were they discouraged and wearied, looking back, it may be, with longing eyes to the ease and freedom of the Egypt they had left? Those before whose altars they knelt, whose help they besought, were once

men and women like themselves—men and women belonging to every rank and condition, whose lives had been lived under similar conditions to their own. . . . What room was there for discouragement amidst even the worst trials of life, when they meditated on these things?"

By a natural transition the writer passes on to the consideration of the Invocation of Saints—a practice inseparable from a realization of the fact of the vital membership between every part of the Body of Christ, whether at warfare or at rest. Does death, Lord Halifax exclaims indignantly, does *death* destroy this membership? It rather rivets more closely its bonds by bringing nearer to Jesus (the Head to whom the whole body is united), the Saints who have exchanged the uncertainty of life's fitful dream for the settled peace of Paradise, and who have become thereby far nearer in spirit to their brethren of the Church Militant than they ever were on earth. "Believing in this fellowship, assured of its reality, knowing that the *Communion of Saints* was a fact and not a phrase, of course they invoked the blessed Saints."

Such touch with the denizens of the Unseen World through prayer is a demand of the soul conscious of their presence, influence, and power. "Naturam expellas furcâ: tamen usque recurret."[1] The foolish votaries of occultism, spirit-rapping, and necromancy in America and England, manifest by the extravagant lengths reached by their credulity a craving for that legitimate intercourse between heaven and earth sanctioned by the Catholic Church and practised by generations of devout Christians in East as well as West.

Very forcible too is Lord Halifax's insistence upon the relation between the merits of the Saints and the whole Body of which they are very members incorporate. In the Church of Christ the prayers and sufferings of each avail for all, since none lived or died only to themselves, and all are saved as members of a body. The Saints are not dead but alive—living before God and living again in their good deeds on earth whereby the defects of a weak brother are remedied, or the hands of another strengthened in the common conflict of the same mystical Body of which saint and sinner are alike living members.

We have given prominence to Lord Halifax's pages because we have seldom seen the Catholic doctrine on the state of the Faithful Departed, and our relation to them, more clearly and convincingly

[1] Horace, Ep. 1, X 24.

stated. Catholics will thank him for the good work he has done, wishing him every success in his efforts to spread the Faith among his fellow-countrymen, and assuring him of their willingness to comply with the touching request of his concluding words to "remember him before the Altar of God, when the great Sacrifice is offered for the living and the dead, and that his name may sometimes be mentioned to those Glorified Friends of God—the Saints—that at their prayers and intercession those good things may be granted him which his own unworthiness makes him unfit either to ask or receive."

The work itself bears out the promise of its valuable introduction. Mr. Down writes, on the whole, much as any Catholic theologian might do on such objects as "Immortality;" "The Disembodied Soul;" "The Activities of the Unseen World;" "The Cleansing Fires;" "The Spirits in Prison;" "Our Relation and Duties toward the Blessed Dead;" "Invocation of Saints." He states the Catholic doctrine of the future life (except for one or two passages written perhaps under a pardonable misapprehension) in a popular and readable while theologically accurate form. One or two of the chapters strike one as too much of the nature of boiled-down sermons for a theological treatise; *e. g.*, those on "Immortality" (with its familiar "Just one word, in conclusion, by way of practical application") and on "The Spirits in Prison" (a diffuse, not over-clear piece of homiletic adorned with diverse patches of poetry from hymn-books and other sources) might have been omitted without any serious loss.

The best sections in the book are on Purgatory and Invocation. We can congratulate the author on his accurate knowledge of the Catholic doctrine on the first point, as defined at Trent and expressed in mediæval times by St. Catherine of Genoa in her famous treatise, later by St. Francis of Sales, and, in our own day, by Cardinal Newman in his *Dream of Gerontius*. It is true that he interprets with a crude literalness, natural to a phlegmatic Englishman incapable of reading the thoughts of a warm-blooded Italian, or of a highly-strung imaginative poet, certain wayside pictures common in some parts of Southern Europe where purgatory is painted in all the lurid colors of hell, similar ghastly realistic paintings by mediæval ecclesiastical artists, and stray passages from Faber's prose and poetical works which do not err on the side of moderation or restraint of expression; and proceeds to condemn, on such slender evidence, what he terms "the popular system" of Romanism. We do not think, however, that this passage materially detracts from the value of

the work, for Mr. Down is careful to point out that our authorized doctrine, outlined in the ancient prayer—"Qui nos praecesserunt cum signo fidei, et dormiunt in signo pacis"—that still forms a part of the Canon of the Mass, and discussed in detail by St. Catherine of Genoa, St. Francis of Sales, and Cardinal Newman, is careful to combine the two aspects of Purgatory, pain and peace. "I do not believe," writes the first great mystical Saint, "that it would be possible to find any joy comparable to that of a soul in purgatory, except the joy of the blessed in Paradise. . . . On the other hand, they suffer a torment so extreme that no tongue could describe it . . ."[2] "The very bitterness of [the soul's] purgation," says St. Francis, "is attended with a feeling of peace, so that if there be keen suffering there is also a heavenly love and sweetness which makes a very paradise."[3]

Newman's lines in his *Dream of Gerontius* beginning, "It is the face of the Incarnate God," are too well known to need recapitulation. And even Dr. Faber, in the very hymn[4] criticised so severely by the author, says of the holy souls "bound amid the fires," that "pain *and love* [which surely implies peace] their spirits fill," and that

> "with self-crucified desires
> [They] utter *sweet* murmurs, and lie still."

Mr. Down's treatment of Invocation of Saints calls for nothing but praise. It is on the lines laid down so successfully in Lord Halifax's Introduction. The statement of the Catholic doctrine is as clear as the arguments in support of it are cogent. We would especially commend the author's answer in the affirmative to the two questions which cover the whole subject—(1) "Do Scripture and the Primitive Church warrant us in a belief that the Saints are engaged in intercession?" (2) "And if so, has the Church thought it right and possible that we can ask them to help us by their prayers?"—as just the thing to put in the hands of an earnest seeker after truth, perplexed by the specious nature of non-Catholic objections to the practice of Invocation. Mr. Down can appeal triumphantly to the witness of SS. Basil, Chrysostom, Gregory Nazianzen, Gregory of Nyssa, Ephrem Syrus, Ambrose, and Augustine; he can quote the Anglican

[2] *Treatise on Purgatory:* Card. Manning's edition, pp. 5, 6, 8.

[3] *The Spirit of St. Francis of Sales*, iii, §7.

[4] Hymn 56, "Queen of Purgatory." The other references to Faber's works are to his *All for Jesus*, p. 348, and *Notes on Doctrinal Subjects*, ii, pp. 359, 366, 367.

writer, Canon Meson, to the effect that the practice is "unquestioned and unquestionable" at the "latter part of the fourth century;"[5] and he clinches finally his argument in the pregnant phrase that "the great Fathers who fought so persistently against theological novelty in their battle for the Catholic Faith . . . beyond reasonable doubt practised invocation themselves, and taught it as an ordinary feature of Christian devotion."

The book in other parts as well shows an abundant knowledge of ancient and modern literature on the subject—ranging from Dante's *Inferno* to Dr. Briggs' *Christian Platonists;* the references in it to Holy Scripture are especially full, and likely to appeal to an Anglican audience. Although in logical arrangement, originality of thought, and wealth of illustration, it cannot be said to approach the level of the Rev. R. E. Hutton's *The Soul in the Unseen World*, reviewed some months ago in our pages, it will, we doubt not, do a good work in bringing home to a class of readers deaf to the most eloquent dogmatic instructions from the Catholic pulpit or pen, the doctrine of the Church on the problems connected with the intermediate state.

IDEALS OF SCIENCE AND FAITH. Essays by various authors. Edited by the Rev. J. E. Hand (Editor of Good Citizenship). New York: Longmans, Green & Co.; London: George Allen. 1904. Pp. 333.

I.

Although the writers of these Essays on Science and Religion express their views from widely different standpoints and quite independently of each other in thought and treatment, the symposium is more than an attempt to present merely a group of articles upon a common theme. It is professedly an expression of the aspirations of leading minds to combine scientific and religious activity toward the realization of man's highest ideals. These ideals make for enjoyment, but enjoyment which is at the same time action. "Let the religious become scientific, and the scientific religious; then there may be peace. But the only true peace is active peace, constructive peace." It is then for the purpose of formulating these aspirations from the scientific and the religious points of view, that men of different schools, different spheres of scientific activity and religious conviction, are called upon to state some definite proposition in their own field of action, which is to be elucidated and defended, with the purpose of drawing a clearer distinction than has in the opinion of the editor been hitherto done

[5] *Purgatory*, pp. 118, 119.

between the elemental sense of things from the standpoint of observational science, and their widest *significance* "from the highest standpoint of man's mental, moral, social, religious evolution" (Introd. xviii). Thus the compiler hopes that the pretended antagonism between religion and science will at least in great part disappear through the recognition that the ideals common to both are "not only numerous, but are indeed the very ideals for which the nobler spirits on both sides care most." The book before us is therefore intended as a sort of suggestive programme for a coöperative campaign on behalf of the ideals common to both the theological and scientific thought of the day. The different writers are selected from among the best representatives of various fields of scientific and religious teaching in England, and they are supposed to point out the approaches toward the desired unification from their respective positions. The "Physicist's Approach" is indicated by Sir Oliver Lodge, of the University of Birmingham. Professors Arthur Thompson of Aberdeen and Patrick Geddes represent the "Biologist's Approach." "A Psychological Approach" is the theme of Professor Muirhead's essay. Victor Branford discusses the "Sociological Approach;" Hon. Bertrand Russel, author of *The Principles of Mathematics*, deals with the "Ethical Approach," and Professor Geddes with the "Educational Approach" from its technical viewpoint.

Religion is represented by the Presbyterian author of *The Faith of Robert Louis Stevenson*, the Rev. John Kelman. The Rev. Mr. Bayne speaks for "The Church of England," Wilfrid Ward for the "Church of Rome," and the Rev. Philip N. Waggett has a paper on "The Church as seen from Outside," by which the author means the Church of England, which is evidently also the religious body in which the editor of these essays has most faith for the attaining of the desired union.

II.

But the men who speak here for science are men who believe in that personal Divine Intelligence which is the source of the physical as well as the moral order. Sir Oliver Lodge holds that all the energy, to which physical operations bear witness, regarded scientifically, is but the action of the totality of things trying to improve itself, striving still to evolve something higher, holier, and happier out of an inchoate mass. Evolution, development is the normal existence of things physical, and whatever is not self-contradictory or inconsistent with other truth is *possible*. He knows how to distinguish between

the assumptions of a scientist and the inductive teaching of orthodox science, and makes a good point when he criticizes Professor Tyndall's statement that it is unscientific to pray for rain, because the granting of the prayer would involve interference with necessary conditions and well-known physical laws. Says Professor Tyndall:

"The principle (of the conservation of energy) teaches us that the Italian wind, gliding over the crest of the Matterhorn, is as firmly ruled as the earth in its orbital revolution round the sun; and that the fall of its vapor into clouds is exactly as much a matter of necessity as the return of the seasons. The dispersion, therefore, of the slightest mist by the special volition of the Eternal, would be as much a miracle as the rolling of the Rhone over the Grimsel precipices, down the valley of Hasli to Meyringen and Brientz. . . . Without the disturbance of a natural law, quite as serious as the stoppage of an eclipse, or the rolling of the river Niagara up the Falls, no act of humiliation, individual or national, could call one shower from heaven, or deflect toward us a single beam of the sun."

Upon this statement Sir Oliver Lodge comments as follows:

"Certain objections may be made to this statement of Professor Tyndall's, even from the strictly scientific point of view: the law of conservation of energy is needlessly dragged in when it has nothing to do with it. We ourselves, for instance, though we have no power, nor hint of any power, to override the conservation of energy, are yet readily able, by a simple physical experiment, or by an engineering operation, to deflect a ray of light, or to dissipate a mist, or divert a wind, or pump water up-hill. . . . Further objections may be made to the form of the statement, notably, the word *therefore* as used to connect propositions entirely different in their terms. But the meaning is quite plain, nevertheless, and the assertion is, that any act, however simple, if achieved by special volition of the Eternal, would be a miracle; and the implied dogma is, that the special volition of the Eternal can, or at any rate does, accomplish nothing whatever in the physical world. And this dogma, although not really a deduction from any of the known principles of physical science, may, nevertheless, be taken as a somewhat exuberant statement of the generally-accepted inductive teaching of orthodox science on the subject.

"It ought, however, to be admitted at once by Natural Philosophers that the unscientific character of prayers for rain depends really not upon its conflict with any known physical law, since it need involve no greater interference with the order of nature than is implied in a request to a gardener to water the garden—it does not really depend upon the impossibility of causing rain to fall when otherwise it might not—but upon *the disbelief of science in any power who can and will attend and act.*"

A similar common-sense critique exposing and clearing away the dogmatic assumptions of infidel science, pervades the arguments of the other writers on the various approaches to the ideal of truth from the established position of physical and ethical science. Hence we may dispense here with a separate analysis of the articles. In point of method, however, one of the most interesting of the group of writers is Mr. Branford, who deals with the subject of sociological approach to

the religion of Idealism. He is at once analytical and practical, and although we may agree neither with his philosophy nor with his hopes of its efficiency, he commands the respectful attention of the public educator by his mode of presenting the subject.

The keynote of Mr. Branford's contention is summed up in this: "Let the Religious Idealists, purging themselves of formalism, laying aside desanctified ceremonialism, take the lead in combining the Naturalists, the Workers, the Humanists, the Educationalists, the Evolutionists, and the Sages into one joint movement for the awakening of the young, for the salving of the Degenerate, for the conversion of the Unregenerate." This is the proposition which Mr. Branford makes to the leaders of our generation, in religion, in the professions, and in all the practical pursuits of life. To show *how* the different elements are to combine, the author gives us a diagram in which their relative position and attitude toward the common aim or centre are indicated. There are six classes of men whose coöperation the priest as representative of the Religion of Ideals is to bring into harmonious action, that is, to draw to a common centre of united activity. They are the philosopher, the historian, the politician, the literary man and artist, the industrialist, and the scientist.

Each of these classes, whilst they may all profess social unity, has nevertheless certain group-interests which must be either eliminated or combined. Moreover, in each class two sets are to be distinguished according as they represent the theoretical and the practical interests of the different groups. Thus among the philosophers we have the dialecticians and the real thinkers (sages); among the industrialists there are the financiers and the workers; among the literary men and artists we must distinguish the stylist from the humanist, and so on. The class which touches the practical issues of life is always nearer to the ideal centre than the speculating element which recedes toward the ceremonialist or formalist in religion represented by the outer circle.

All this is made palpable in a figure which exemplifies the attitude described and points out how, from the sociological point of view, the reformer is to go about approaching the class of men with whom he deals and which he is to lead to the central ideal.

III.

It will hardly do to pass without comment the article of Professor Geddes which deals with the "Educational Approach" in its practical

sense. The author divides his subject into two main parts. In the first he pleads mainly for greater unification of purpose, for toleration, for coördination of specialisms which at present separate from or antagonize each other in the educational work. Whilst he recognizes that there is a sameness of the ultimate ideal, he points out the bigotry which maintains with dogmatic insistence that this ideal can be reached only in one way. The narrowness is not confined to individuals; it encompasses whole nations. "Witness England strengthening her Church schools, while France is suppressing the teaching of her religious orders." Looking at the causes of this difference and the pleadings on both sides constructively, we see that each has a partial ideal, and in so far a good one. In a similiar way he regards the exaggerations of principles claiming the need of authority on the one hand, and of freedom on the other. Under plea of rejecting one autocrat we invite another with only a different name. *Plus ça change plus c'est la même chose*, says a French proverb; and so it is. France drives out the religious from fear of being priest-ridden, and it takes in the politicians with the certainty of becoming a slave to a State force which is fed by Masonic agitation. We dread the anarchical rule of Socialist republicanism, and we advocate a democracy that is but a misnomer for imperialism or the dictatorship of some astute leader. "If we are to submit to authority, let us select some authority better worth submitting to than *My Lord's;* let us return," says Professor Geddes, "to the Church, the Pope, the Fathers, to Aristotle or Moses" (p. 184). But he points out a *via media* which reconciles extremes by mutual toleration and aims at harmonizing Idea and Form into living Art.

In the second part of his essay Professor Geddes pleads for *technical education* as a means of unifying the aspirations of the classes. Wisdom and labor, the reflective experience of the urban craftsman, the use in short of mind and body in all avocations of life, combined makes for sympathy, for health of mind and body, for the realization of common high ideals. Who will deny it? It is the image of the "Carpenter's Son" who came to bring peace and peace through the sword of action and suffering. But then have we not the teaching of that "Carpenter's Son," and has it not been in operation to test its fullest wisdom and application for two thousand years? Is not the life and teaching of the Church the expression of that experience? But where is *the* Church? This question is answered in the four final

essays which are intended to clear the outlook upon the desired union of science with faith whereby we are to realize the true Ideal.

IV.

The author of "A Presbyterian Approach" sees signs of a coming *rapprochement* between science and religion, such as has never been witnessed in the past. It is forty years since Dr. Martineau wrote: "Science discloses the method of the world but not its cause: Religion its cause but not its method; and there is no conflict between them except when either forgets its ignorance of what the other alone can know." Believing that there should be no actual conflict between true science and true religion, and that in fact the advocates of both are coming to understand each other, the Rev. Mr. Kelman goes on to trace an outline of the general course of relations between science and religion in the Presbyterian Church. Thus he hopes, by discovering the causes of their former misunderstanding to make clear the lines upon which they may approach and in the future coöperate. In briefly sketching the history of the Presbyterian Church, as it exhibits its activity in Scotland from the time of John Calvin to this day, the author brings out the failure of the Lutheran Doctrine of Inspiration. He admits that it "was amusingly elastic," and that the Reformers' "canons of judgment" were "subjective in the extreme;" and if Calvin's theory was broader, it was still too rigid to admit that the scientific ideas of any part of the Bible were simply those of the age when that part was written, that is to say, neither more nor less accurate than the rest of contemporary science. Here then lies the opportunity as well as the duty of Presbyterianism to take its share along with other Christian Churches, in the general progress of thought. And this the author believes the Presbyterian Church is prepared to do and is actually doing.

The Rev. Ronald Bayne takes high altruistic ground in his "Church of England Approach." If he does not deny the existence of noble qualities in John Calvin and in the Puritan reformers, he also allows that "no honest and sensible student of mediæval times will fail to perceive how truly the mediæval Empire-Church was the nursery of the European nationalities." He is convinced that whilst "the Church of England and the Church of Rome severed their connection with each other as organizations," the spiritual bonds which originally made them one cannot be cut. "Mother and daughter remain mother and daughter in spite of renouncings and disinherit-

ings." On this ground he pleads for mutual recognition rather than for union which would call for the submission of Englishmen to any external authority.

Mr. Waggett, who is asked to describe the attitude of the English Church as offering an approach to the common Ideal, views the Anglican Establishment as one outside. He, too, pleads for mutual recognition, although in a somewhat different sense from his fellow-contributor of the Anglican Church. "I am not pleading merely for a conciliatory temper, or for giving another man credit for good intentions, but for the remembrance, under the stress of the intellectual confusion of which I spoke, that possibly there is no confusion in the other man's own mind." We are, then, to awaken ourselves to the hopeful suspicion that other men are right as well as sincere, and distribute our inquiry into the motives of credibility and belief more widely. This very naturally leads to the question: What becomes of the Church? The author meets the difficulty by giving us a definition of the Church. The Church is "a reality of spirit, in spirit, evident to spirit, real in point of fact only for spirits, and those only in the particular condition of obedience, of conversion." Evidently we have here a broad basis, too broad for exclusion until we get the terms of the condition—namely, of obedience and conversion. And then the question arises as to the limits and constitution of this Church of spirit, and as to the value of outward things in religion. The author answers these questions by a figure. "The Church, which cannot be defined like a geometrical figure by its limiting line, is defined, and with absolute certainty, by its blazing centre" (p. 291). In this sense the High Churchman, for whom Mr. Waggett argues, is able to be most liberal with regard to others, whilst with himself he is strict and unswerving from the path of light. The result of this reasoning is a certain mist which only a sense of inner consciousness, we presume, can dispel.

V.

The last chapter is devoted to "A Church of Rome Approach," by Mr. Wilfrid Ward. Mr. Ward considers it essential that in endeavoring to formulate a plan of conciliation which takes cognizance of the trend and achievements of science and of the truths of religion, we must start from the viewpoint of religious faith. From this basis he seeks to demonstrate that the constitution of the Catholic Church is suited, ideally, for the necessary mental adjustments, "apart from the consideration of certain practical difficulties which make the gen-

eral assimilation of new truths slower among Catholics than in other religious bodies." And here we find a clear outline of the way in which Catholic dogma meets the new science, preserving the deposit of truth from the ruthless application of a disintegrating criticism which takes no account of values but only of deficiencies. We should wish to reproduce this argument in full here, but the reader of the volume must satisfy himself by a comparison of Mr. Ward's statements with those that precede them in this symposium. He wisely admits that there appears to be an excessive jealousy on the part of the Church to maintain Christian tradition against the proclaimed results of modern science; and that this attitude excites a suspicion that the Church may be antagonistic to science, because she is always slow and hence mostly behind the advocates of scientific progress; but he also points out that this jealousy for the maintenance of Christian tradition would seem to be a less serious charge than that of over-great hastiness in reconstruction.

H. H.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung von Victor Cathrein, S.J. Vierte vermehrte Auflage. Freiburg und St. Louis: B. Herder. 1904. B. I, pp. xvi—677; B. II, pp. xii—744.

ONTOLOGIA SIVE METAPHYSICA GENERALIS in usum Scholarum. Auctore Carolo Frick, S.J. Ed. III aucta et emendata. Freiburg et St. Louis: B. Herder. 1904. Pp. viii—228.

That so comprehensive a work as Father Cathrein's *Moralphilosophie* should develop into four editions within almost as many years is significant not only of the widening interest taken by the learned world in ethical problems, as the author modestly accounts of it, but also of the permanent value, the solidity, clarity, and timeliness of the work itself. We have on previous occasions noted in these pages the developing stages of the work and shall here call attention to the special improvements embodied in its present form.

Aside from minor changes, condensations, rearrangements, etc., the new edition embodies a considerable amount of new matter demanded by the growth of the pertinent literature. Thus in the treatment of the norm of morality an entire article has been inserted dealing with such recent opinions as rationalistic apriorism, voluntary apriorism, and the "value theory,"—systems that intermediate between intuitionism and utilitarianism (pp. 273–284). Other not inconsiderable enlargements and alterations have been made under the

same general subject—the rule of morality—as well as under that of justice and of conscience.

The improvements found in the second volume centre in the treatment of socialism and the theory of the State. The matter here has been brought abreast with recent theory and discussion. Although the additions throughout have been considerable, by judicious curtailment the two volumes have not grown abnormally, the increase being just about seventy-five pages.

Taking up the recent edition of Father Frick's *Ontology* we find the book has been enlarged some twenty-five pages,—no inconsiderable increase for a text-book. This extension, however, does not really indicate the amount of fresh matter introduced, for a much more accommodating letterpress has been employed in the new volume. Besides some revisions of minor details, the improvements lie: (1) in a fuller development of the difficult thesis regarding the way in which the concept of being is determined to its dividing inferiors (Nos. 20, 22); (2) the state of the question in the thesis on the substance-concept has been clarified,—the Lockean opinion and some recent theories being more fully exposed (N. 198); (3) the objections against the same thesis have been notably increased (N. 205); (4) the arguments for the reality of predicamental relations have been considerably enlarged (N. 279), and a number of objections thereto appended (N. 288); (5) the Kantian teaching on the principle of causality has been inserted in the prenotes to the corresponding thesis (N. 301), and some recent types of speculation on the same subject have been embodied in a new scholion (N. 306).

With these additions and revisions the volume is not only a storehouse of strong metaphysical pabulum, but an arsenal also wherein the defender of the old philosophy will find ready to hand weapons well adjusted to the exigencies of modern tactics.

DE ACTIBUS HUMANIS moraliter consideratis. Auctore Victore Frins, S.J. Cum Approbatione Revmi Archiep. Freiburg. et Super. Ordinis. Freiburg et St. Louis: B. Herder. 1904. Pp. xi—563.

In a preceding volume Father Frins expounded the ontological and psychological principles of human conduct. He devotes the present volume to the moral aspects of the same subject. The matter here falls into three divisions—the nature of morality, its rule, and its species. Under the first head, after discussing the various theories, he selects for defence the Suarezian teaching: *Perfecta et proprie dicta*

moralitas actus humani interni recte collocatur in hac re ut actus voluntarie et libere producatur sub notitia sufficienti quae sit moralis indoles objecti actus atque ipsius actus. The second subject, the rule of morality, is, of course, the central problem of moral philosophy, if not of moral theology. Dominant in all treatises on ethics, it has absorbed more attention and provoked more discussion in recent years than ever before. For this very reason, the indefinitely multiplied treatment which the matter in question has received at the hands of recent writers, Father Frins has decided to give it less prominence in his present work. He contents himself with establishing the existence of "a natural law" of morality, and with discussing the scholastic opinions, one of which finds the objective goodness or evil of human acts in their formal relationship to divine law, the other in their bearing on man's ultimate end. One might regret that the author thus limited himself, and that he did not take account at least of the most salient lines of recent speculation on this vital subject. On the other hand, it should be remembered that the scope of his work embraces only the teachings of the leading scholastics, and to have attempted more would have multiplied or swelled his volumes beyond due proportions. Besides, the treatment has thus gained by solidity what it may have sacrificed in comprehensiveness. The third section, which covers more than four-fifths of the present volume, is devoted to the specific nature of good and bad conduct, and deals with many subtle though none the less ethically important questions which concern the objective and the subjective elements of right and wrong, and the problem of moral indifference in human doings.

These questions are treated comprehensively and searchingly, and yet with singular lucidity. Indeed, it is the latter quality that most impresses the reader. He is guided into the deepest groundwork of ethics, yet he feels himself never amidst shadows, never in uncertain twilight. The transparency is due mainly to the luminousness of the author's rethinking, but likewise in no small degree to his style. He has had the courage to lay aside all the trappings of rhetorical Latinity, and to use the simplest scholastic mode of expression, with the happy result that the reader ceases to notice that there is any style, any form of wording, and immerses himself in the deep-flowing current of the thought. It should be noted that one more volume is required to complete the author's treatment of Human Acts. In it he promises to discuss the questions relating to the "formation of conscience," and the nature and kinds of sin.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum adolescentium Seminarii B. Mariae de Monte Mellario concinnati. Vol. II. Dublinii: Browne et Nolan. 1904. Pp. vi—423.

The preceding volume of this course in scholastic philosophy contained logic and ontology; the present volume treats of cosmology and psychology; a third volume, in preparation, will embrace theodicy and ethics. The author has modestly styled his work a *summula*. Justice would not be sacrificed by calling it a *summa*, or by the more dignified title of *institutiones*, since in scope and degree of development it equals the standard text-books of its class—Liberatore, Zigliara, and the rest. The present volume, like its predecessors, is characterized by simplicity and perspicuity, qualities secured by no detraction from solidity and thoroughness. Another noteworthy feature which we signalized in our review of the preceding volume is also happily reflected in the present—the utilization of the pertinent literature in the English language. The footnotes contain abundant citations from English writers, both such as confirm the author's system and those who maintain opinions contrary thereto. The advantages of this feature are obvious.

His purpose being to present a summary of scholastic philosophy, the author is faithful to his great leaders,—notably, of course, St. Thomas. Possibly in this respect a greater latitude might not have been amiss here and there. Thus it might not have been well to insist so strongly on the presence of substantial changes in chemical syntheses and analyses of non-living bodies (Nn. 118–119); the argument for the ultimate continuity of matter seems rather *a priori* (N. 59); the thesis on the quintuple division of the senses is not just up-to-date (N. 225). On these, however, and other details, there is room for divergence of opinion, but there will hardly be found motives for diversity of judgment as to the solidity, clarity, and general didactic utility of the work in its entirety.

WELCOME! Holy Communion—Before and After. By Mother Mary Loyola. Edited by Father Thurston, S.J. London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

What exquisite forms of blessings manifold Mother Loyola has unfolded by her books during the last few years! As a rule she speaks to, and out of, the heart of the child; and because we all can understand and we all love the language of a child's heart, we find her

writings so attractive and persuasive. The present volume is intended to suggest a form of Preparations and Thanksgivings for Holy Communion. The author does not furnish, as in a prayer-book, all the acts usual before and after the reception of the Blessed Eucharist, but rather proposes a dominant thought, to fall in with a mood, or need, or burden. "To nobody," as Father Thurston says in his, as always, admirably introductive preface, "do we feel a deeper gratitude than to one who can put into simple words the vague longings after good which we know not how to utter in any form that satisfies us." Now in this book many, probably most of us, will find the expression of what they have often deeply felt and been unable to put satisfactorily into words for themselves. To others the reading will prove a stimulus to fervor, without any admixture of those unrealities and pious extravagances which have become stereotyped, though they have never become true.

Everything in the book is not for every occasion on which we receive our Divine Lord in Holy Communion, nor for everybody. Just as circumstances will determine the character of our preparation for the visit of a guest, so here there must be variations in the manner of our Welcome, though it must always be true and sincere. Apart from this, it will at one time be jubilant, at another humble, now wistful, or sympathetic, or grateful, as praise or contrition, or desire, or trust and love determine the variations of the one chord "Welcome!"

Thus we are led to place ourselves into a mood kindred to the condition of our state, and the state itself is suggested by the comparisons which Mother Loyola makes. The "Welcome of Mary" sets us an example of reverent affection which accompanies every phase of our devotion, whether we worship with the "Welcome of a Child," or the "Welcome of a Sinner," or the "Welcome of a Friend," or the "Welcome of a Patient," or the "Welcome of a Host," or the "Welcome of a Toiler," a "Suppliant," or a "Cross-bearer." She shows us the Welcome of faith, of praise, of trust, of love, down to the last sweet Welcome that must carry us with our Divine Guest in the Holy Viaticum.

Priests and Religious, get Mother Loyola's books, all of them! They are like spring-flowers with the scent of Heaven that give to us and our children the taste for the things above, the only true values on earth.

THE PRIEST: HIS CHARACTER AND WORK. By James Keatinge. Second Edition, revised. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 329.

Canon Keatinge's volume has already been spoken of in these pages as a practical and suggestive collection of meditations upon the priestly office. The second edition gives us occasion to say that the author has taken the few well-meant criticisms made of his book in a spirit which prompts us to commend it anew. There is still the strongly exclusive flavor of English insular appeal, but that seems a necessary limitation.

Literary Chat.

Miss Katherine Conway's *Family Sitting-Room Series* deserves the decided commendation of all who are interested in Catholic education and particularly the education of our young women. The last volume (fifth), entitled *The Christian Gentlewoman and the Social Apostolate*, which appeared in parts in the *Pilot* (Boston), is now in press (Thomas Flynn & Co., Boston). The series makes a neat and useful gift for Christmas.

We should be grateful to any of our readers who would inform us regarding the publication of English versions of the *Dies Iræ* since 1890. The subject is being treated exhaustively in a series of articles now appearing in THE DOLPHIN. It would be necessary merely to indicate where and by whom a certain translation was printed.

Norman MacLeod (Edinburgh) announces a new edition of Mackenzie and Logan's *Beauties of Gaelic Poetry*, which contains also the lives of the Highland Bards.

Professor R. Terry, the Musical Director of Westminster Cathedral (London) where pure liturgical Church music is being carefully cultivated, has published a collection of motets in honor of the Blessed Sacrament by the old masters of the sixteenth and seventeenth centuries. These motets are arranged in scores for male (men and boys) voices and include such pieces as Palestrina's *O Bone Jesu* and *Jesu Dulcis Memoria*, Allegri's *Adoremus*, Carissimi's *Ave Verum*, and other compositions of similar character by Byrd, Farrant, Phillips, Vittoria, Tallis, and Christopher Tye. (Cary & Co., London.)

The History of the "California Missions" in course of publication under the auspices of the Jesuit Fathers promises to be an interesting work for educators, inasmuch as the author, Mr. Bryan Clinch, has devoted special attention to the methods

of instruction introduced by the early missionaries among the Indians for their social and moral elevation. It shows what immense services the Friars, particularly the Spanish Franciscans and Jesuits, have done in civilizing the rude races with whom they were brought into contact through their zeal for spreading the Christian religion and the salvation of souls. The work is to be in two volumes.

Father Sheehan's most important novel, the work of which he himself says that it represents his best efforts thus far, and is therefore superior in certain respects to *My New Curate*, is the new story *Glenanaar*, now appearing in THE DOLPHIN. If it were a clerical novel, we should gladly have published it in THE ECCLESIASTICAL REVIEW, where Father Sheehan found his best friends and most appreciative readers from the first. But the plot, although it introduces the fine figure of a parish priest, has nothing of a typically ecclesiastical interest, and hence would be out of place in these pages. In the meantime the genial pastor of Doneraile has published some smaller books, one of which, *The Lost Angel of a Ruined Paradise*, we noticed in these pages a year ago. It is now reprinted by the Longmans. The other is the story of a student who missed the priestly vocation which seemed first to lead him to the seminary. There is a strange prejudice attached to the character whom the Irish people designate as "a spoiled priest," although the judgment is often at fault in such matters. The volume contains the brief story of a student's life, parts of which have already, we believe, appeared in some weekly papers. It is being printed by Burns & Oates (London).

One does not usually look for any specially human interest in a book on Greek composition. In Professor Spieker's recent work on this subject, however, the exercises have been so happily culled from myth and story as to arrest and hold the student's attention, even if he be not imperatively drawn to render them into Greek. But should his taste or duty lead to such rendition, he will find the needed technical helps in the notes and vocabulary. (American Book Co.).

Professor Albert Carmiencke, a director of the *International Society of Pianoforte Teachers*, writes an elaborate paper in the October issue of *The Musical Profession* (New York), the organ of the Society, in which he seeks to demonstrate that the Papal Commission upon Church music proves by the rules it lays down for the chanters, its ignorance and incapacity of forming any valid opinion on musical art. The issue of the monthly containing the article reached us too late, but we hope to pay our respects to Mr. Carmiencke in our next number. He writes in a professedly respectful tone, but with that absolute assumption of superior knowledge of the subject which inspires at once a suspicion of his utter deficiency to judge of a subject which differs as widely from the mechanical knowledge of piano-playing as the language of sacred art differs from the gossip of the concert hall.

The Benzigers have invented a novel and indeed a commendable plan for popularizing their Monthly. If it is a business enterprise, it is also a mission for doing substantial good; and there is no reason why orderly and honest propaganda may not become the means of furthering religious purpose. It should be well understood

that *Benzigers' Magazine* is managed by a firm which has not only become identified with religious industry in a way which will guarantee the maintenance of a Catholic spirit in its publications, but also that its undertakings are likely to have a good business foundation which insures continuous improvement. A firm that can afford to get the best material for popular family reading –that is, not merely experimenting, with a probability of dropping out or deteriorating as soon as a publication becomes unprofitable, and which is bound to maintain a Catholic spirit because of its intimate association with Church-work—is to be trusted when it promises to assist the Clergy in their missionary work with a view of extending its own efficiency. There is nothing unbecoming in urging Catholic families to introduce such a publication and to accept in return Church articles which would otherwise have to be purchased from the contributions of those who might by the plan suggested at the same time receive the benefit of substantial and good Catholic reading-matter.

Books Received.

THEOLOGICAL AND ASCETICAL.

MORAL BRIEFS. A Concise, Reasoned and Popular Exposition of Catholic Morals. By the Rev. John H. Stapleton. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 311. Price, $1.50.

THE IMMACULATE CONCEPTION of the Bl. Virgin Mary. By the Rev. A. A. Lambing, LL.D. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 216. Price, $0.35.

LA PSYCHOLOGIE DU PURGATOIRE. Par l'Abbé J. A. Chollet, S.Th.D. Paris: P. Lethielleux. Pp. 215.

WELCOME! Holy Communion, Before and After. By Mother Mary Loyola. Edited by Father Thurston, S.J. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 358. Price, $1.00.

THE ROSARY. Scenes and Thoughts, by the Rev. F. P. Garesché, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 177. Price, $0.50.

THE PRIEST: His Character and Work. By James Keatinge, Canon and Administrator of St. George's Cathedral, Southwark, and Diocesan Inspector of Schools. Second Edition, Revised. New York, Cincinnati, Chicago: Benziger Brothers; London: Kegan, Paul, Trench, Trübner & Co., Ltd. 1904. Pp. xviii—329. Price, $1.50 *net.*

QUESTIONS D'ÉCRITURE SAINTE. Par le Rev. Dr. Ch. P. Grannan, Prof. à l'Université Catholique de Washington. Traduit de l'Anglais par l'abbé L. Collin. Paris: P. Lethielleux. Pp. 201.

THE CATHOLIC'S MANUAL. A Prayer-Book with Instructions, Advice, and Devotions for the Catholic Laity. By Tilman Pesch, S.J. With the Imprimatur of the Most Rev. Archbishop of Freiburg. With Frontispiece. St. Louis, Mo.: B. Herder. 1904. Pp. xxiv—709. Price, retail, $0.90.

LITURGICAL

A SHORT AND EASY MASS ON THE THEME "VENI SANCTE SPIRITUS." No. 3. For Four Voices, with or without Organ. Composed by R. R. Terry, Musical Director, Westminster Cathedral. London: Cary & Co.; New York: J. Fischer & Brother. 1904. Price 1s. *net.*

SHORT MASS IN C. No. 4. For Voices in Unison, with Organ Accompaniment. Composed by R. R. Terry, Musical Director, Westminster Cathedral. London: Cary & Co.; New York: J. Fischer & Brother. 1904. Price, 1s. *net.*

DOWNSIDE MOTETS. A Collection of Works by Masters of the Sixteenth and Seventeenth Centuries. Edited by R. Terry, Musical Director, Westminster Abbey. Volume I—In Honor of the Blessed Sacrament.

1.	CIBAVIT ILLOS, *Christopher Tye.*	Price, Twopence.
2.	O SACRUM CONVIVIUM, *Thomas Tallis.*	Sixpence.
3.	BONE PASTOR, *Thomas Tallis.*	Twopence.
4.	AVE VERUM, *William Byrd.*	Fourpence.
5.	SACERDOTES DOMINE, *William Byrd.*	Twopence.
6.	O SACRUM CONVIVIUM, *Richard Farrant.*	Twopence.
7.	AVE VERUM, *Peter Phillips.*	Sixpence.
8.	AVE VERUM, *Carissimi.*	Twopence.
9.	ADOREMUS, *Allegri.*	Twopence.
10.	O SACRUM CONVIVIUM, *Palestrina.*	Twopence.
11.	O BONE JESU, *Palestrina.*	Twopence.
12.	JESU DULCIS MEMORIA, *Vittoria.*	Twopence.

London: Cary & Co.; New York: J. Fischer & Brother.

THE HOLY FAMILY HYMN BOOK. Words and Music. For the Use of Sunday Schools and Children's Choirs. Compiled by the Rev. Francis J. Butler, Priest of the Archdiocese of Boston. Boston: Thomas J. Flynn & Co. 1904. Pp. 115.

GUIDE TO A CATHOLIC CHURCH FOR NON-CATHOLIC VISITORS. By W. L. Fox. New Edition, Revised and Enlarged by the Very Rev. R. A. O'Gorman, O.S.A. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 106. Price, $0.40.

BREVIARIUM ROMANUM ex Decreto SS. Concilii Tridentini restitutum, S. Pii V, P.M. jussu editum Clementis VIII, Urbani VIII, et Leonis XIII auctoritate recognitum. Editio Tertia post alteram typicam. Partes quattuor. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Frid. Pustet. MDCCCCV.

CATECHETICS. By the Rev. Michael F. Glancey. (No. 8 of *Educational Briefs.*) October, 1904. Issued quarterly by the Philadelphia Diocesan School Board. Pp. 28.

PRAYER-BOOK FOR RELIGIOUS. A Complete Manual of Prayers and Devotions for the use of the Members of all Religious Communities. A Practical Guide to the Particular Examen and to the Methods of Meditation. By the Rev. F. X. Lasance. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Price, $1.50 *net.*

CEREMONIAL FOR ALTAR BOYS. By the Rev. Matthew Britt, O.S.B. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Price, $0.35.

PHILOSOPHY.

AT THE DEATHBED OF DARWINISM. A Series of Papers by E. Dennert, Ph.D.; Authorized Translation by E. V. O'Harra and John H. Peschges. Burlington, Ia.: German Literary Board. 1904. Pp. 146. Price, $0.75.

IDEALS OF SCIENCE AND FAITH. Essays by Various Authors. Edited by the Rev. J. E. Hand, Editor of *Good Citizenship*. New York: Longmans, Green & Co.; London: George Allen. 1904. Pp. xix—333. Price, $1.60 *net*.

HEREAFTER, or the Future Life According to Science and Faith. By the Rev. J. Laxenaire, D.D., President of the Theological Seminary of Sainte Die. Adapted from the French by the Rev. J. M. Leleu. St. Louis, Mo.: B. Herder. 1904. Pp. 104. Price, $0.30 *net*.

SOCIALISM. Its Theoretical Basis and Practical Application. By the Rev. Victor Cathrein, S.J. Authorized translation of the Eighth German Edition. With Special Reference to the Condition of Socialism in the United States. Revised and enlarged. By the Rev. Victor F. Gettelmann, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Price, $1.50 *net*.

HISTORY.

A SCHOOL HISTORY OF ENGLAND. By Harmon B. Niver, A.B., Teacher in the New York Schools. New York, Cincinnati, Chicago: American Book Company. Pp. 406—xvi.

TENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS of the Archdiocese of Philadelphia for the year ending June 30, 1904. Philadelphia: Published by the Diocesan School Board. 1904. Pp. 125.

SAINT EGWIN AND HIS ABBEY OF EVESHAM. By the Benedictines of Stanbrook. Illustrated. Stanbrook Abbey, Worcester. London: Burns & Oates; Washbourne Art and Book Co. 1904. Pp. 184. Price, $1.25.

FETICHISM IN WEST AFRICA. Forty Years' Observation of Native Customs and Superstitions. By the Rev. Robert Hamill Nassau, M.D., S.T.D., for Forty Years a Missionary in the Gabun District of Kongo-Française. With Twelve Illustrations. New York: Charles Scribner's Sons. 1904. Pp. xix—389. Price, $2.50 *net*.

AUBREY DE VERE. A Memoir. Based on His Unpublished Diaries and Correspondence. By Wilfrid Ward, author of *W. G. Ward and the Oxford Movement*, *The Life and Times of Cardinal Wiseman*, etc. With Two Photogravure Portraits and Other Illustrations. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. xiii—428. Price, $4.60 *net*.

MISCELLANEOUS.

LOST ANGEL OF A RUINED PARADISE. A Drama of Modern Life. By the Very Rev. P. A. Sheehan, D.D., author of *Luke Delmege*, *My New Curate*, etc. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. v—168. Price, $1.00 *net*.

AMERICAN SHORT STORIES. Selected and Edited with an Introductory Essay on the Short Story by Charles Sears Baldwin, A.M., Ph.D., Assistant Professor in Yale University. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. xii—332. Price, $1.40 *net*.

THE WAY THAT LED BEYOND. By J. Harrison, author of *Kind Hearts and Coronets*. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 222. Price, $1.25.

BETHINK YOURSELVES. By Leo Tolstoi. Published for the International Union. Boston: Ginn & Co. 1904. Pp. 50. Price, $0.10.